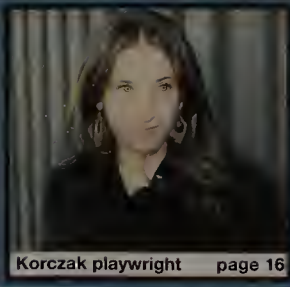


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Korczak playwright page 16

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Henry Winkler kicks off 2010 campaign with inspirational story

By Diane Koven

Growing up in New York City as the perpetually underachieving child of parents who constantly belittled him, Henry Winkler never dreamed how his life would unfold. A child who had great difficulty learning to read, Winkler grew up to be a successful actor, producer and director, and, in recent years, author of 17 children's

books. In the words of Theodore Herzl, which Winkler adopted as his life motto, "If you will it, it is no dream."

Winkler regaled the audience at Centrepointe Theatre with his wit and wisdom as keynote speaker at the 2010 campaign kickoff of the Jewish Federation of Ottawa's Annual Campaign.

(Continued on page 2)



Henry Winkler surrounded by Grades 4, 5 and 6 students at Hillel Academy after reading to them from his Hank Zipser books. (Photo: Peter Waiser)

Winkler delights and motivates students at Hillel Academy

By Michael Regenstreif

Visiting Ottawa for the launch of the Jewish Federation of Ottawa's Annual Campaign on September 15, Henry Winkler spent an hour that morning delighting the Grade 4, 5 and 6 students of Hillel Academy with a motivational speech, readings from two of his Hank Zipser books and a question-and-answer session. The students were very eager to interact with someone who played a sitcom character that was a pop culture phenomenon decades before they were born.

Winkler's sitcom character, of course, was Fonzie on *Happy Days*, a 1970s show set in the '50s

in the early years of rock 'n' roll. Many of the Hillel students indicated they'd seen *Happy Days* on DVD or cable rerun channels and others knew him from later TV and movie roles and as author of the Hank Zipser books about an underachieving, dyslexic boy not unlike the young Henry Winkler.

"I'm in the bottom three per cent of all Americans academically," Winkler told the students as he recounted his rise from what his German-Jewish immigrant parents termed a "dummer Hund (dumb dog)," to successful actor, director, producer and author.

"I had a hard, hard time at school," said Winkler, who ex-

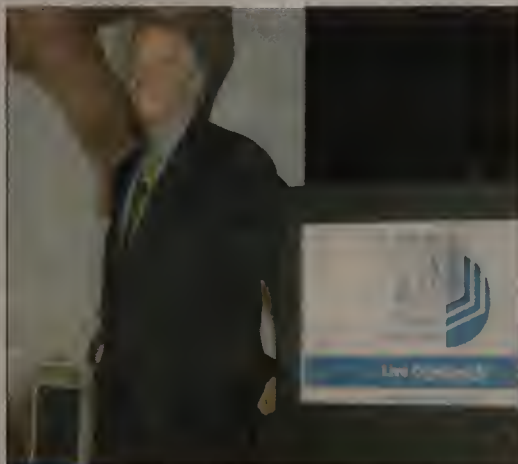
plained he was well into adulthood before he came to understand he was dyslexic, "which has nothing to do with how smart you are."

Everyone, according to Winkler, has greatness inside them.

"Your job," he told the kids, "is to figure out your gift and give it to the world."

Winkler said he knew from age seven that he wanted to be an actor. He talked of how he struggled to get through school and college and, ultimately, the prestigious Yale School of Drama. His parents, he said, did not understand that he suffered from a learning disability and only showed pride

(Continued on page 2)



Henry Winkler speaks at the Federation 2010 Campaign Kickoff, September 15, at Centrepointe Theatre.

(Photo: Peter Waiser and Marie Rachel Dionne)

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'Show kindness and compassion' Winkler urges

(Continued from page 1)

Winkler attracted a crowd of 800 people of all ages. While most in the crowd remembered him best as Fonzie on the popular, long-running television show, *Happy Days*, there were also young people in attendance who knew him as author of the *Hank Zipzer* children's books. He delighted them all with his humour, his charm and his inspirational message.

Winkler said he knew from the age of seven that he wanted to become an actor, but he struggled hard to make it to the prestigious Yale School of Drama.

"I am in the bottom three per cent in America academically. I applied to 28 colleges and got into two. In my first year, I almost flunked out of Emerson," he said.

"I finally graduated and applied to the Yale School of Drama and, somehow, was accepted," added Winkler, who went on to work in commercials and then television, including his decade-long stint on *Happy Days*.

Winkler was in his 30s when he finally understood that dyslexia was at the root of his learning difficulties. When his stepson was diagnosed as dyslexic, Winkler realized that he, himself, had the same symptoms and problems.

What a difference that made to his self-confidence.

"If a child's image of himself is



Henry Winkler at the Jewish Federation of Ottawa 2010 Annual Campaign Kickoff with (left to right) Women's Campaign Chair Linda Kerzner; Campaign Chair Jason Shinder; Campaign Kickoff Co-chairs Melissa and Ian Shabinsky; and Federation Chair Donna Dolansky.

(Photo: Peter Walser and Marie Rachel Dionne)

so bad because he can't keep up, he believes he is stupid," said Winkler.

As a child, Winkler said, his belief that he was stupid was reinforced by the constant belittling he received from his parents. Only after he became a star did they tell him – and the world – they were proud of him.

Winkler encouraged the audi-

ence to make the most of their resources, to be the best they can be, to show kindness and compassion to others.

"We must never forget who we are and where we came from," he concluded. "Thank you so much for listening to me – my parents never did."

"When you give, we thrive," the slogan for the 2010 campaign,

was introduced by Jack Silverstein, campaign director.

While listing the various beneficiary agencies of the funds raised by the campaign, he encouraged everyone to give generously in spite of the recent economic downturn.

"This is a time when some people may feel they need to cut back on their charitable giving ... I am

standing here to speak on behalf of those whose need is greater than ever, to speak on behalf of our member agencies who have experienced an increased demand for services from those who have been hit the hardest ... to ask you to remember that, when you give, our whole Jewish community thrives."

Julia Koschitzky of Toronto, a past-president of United Israel Appeal of Canada, and a longtime leader and activist in the Canadian Jewish community, also spoke at the campaign launch – her third Federation campaign launch of the week, after events in Winnipeg and Toronto.

"Seeing the young people in the room this evening gives you confidence in the future of the Jewish community of Ottawa," said Koschitzky.

"We are all aware that our global Jewish family is in decline ... and that is why 80 per cent of all our efforts in our communities are focused on the next generation."

Annual Campaign Chair Jason Shinder and Women's Campaign Chair Linda Kerzner also spoke about the importance of the campaign to Ottawa's Jewish community and beyond.

The evening was hosted by Kickoff co-chairs Ian and Melissa Shabinsky.



Henry Winkler continues talking with Hillel Academy students after the event.

(Photo: Peter Walser)

Winkler becomes 'Hank Zipzer' at Hillel Academy

(Continued from page 1)

in his struggles and achievements once he'd achieved success as Fonzie.

Winkler and co-writer Lin Oliver began writing the *Hank Zipzer* books, about "the world's greatest underachiever," because he wanted to help provide affirmation to dyslexic kids and help other kids understand dyslexia. The first book in the series, *Niagara Falls, Or Does It?* was published in 2003. The series has proven so popular that they've just completed the 17th *Hank Zipzer* book, which will be published in April 2010.

Picking up copies of two of his books, Winkler read

to the students with the kind of dynamics that come from being a trained and experienced actor. The 63-year-old author and actor seemingly became a schoolboy peer to the 150 students sitting on the floor of the Hillel Academy gym.

After the reading, Winkler spent about 20 minutes answering questions from the delighted Hillel Academy students, as well as from a group of eight dyslexic students from the Arch Street Public School whose teacher contacted the Federation after learning that Winkler would be reading from the *Hank Zipzer* books at Hillel Academy.

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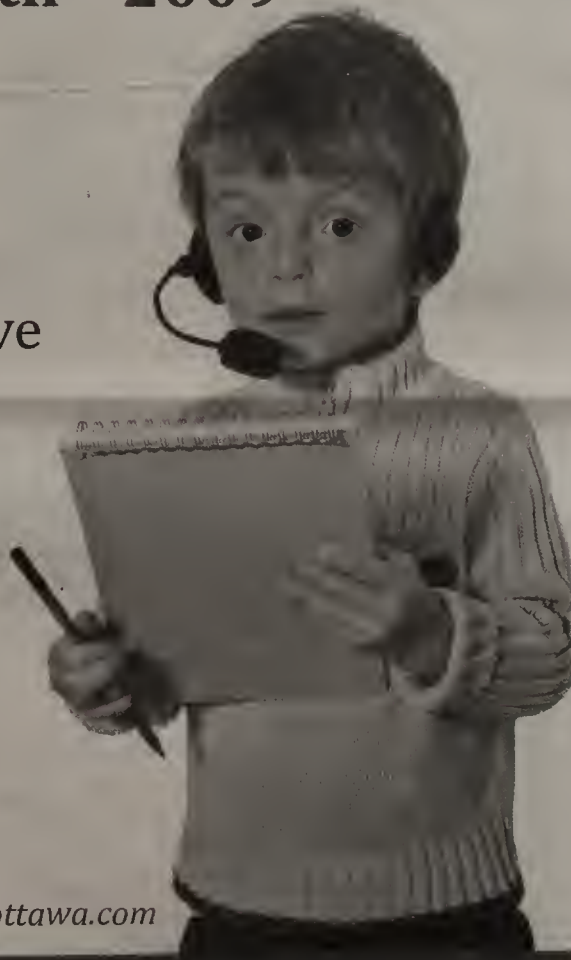
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Twenty years on, FSU immigrants making their mark

By Dina Kraft
TEL AVIV (JTA) – At Nanuchka, every table is filled upstairs and down, the bar is packed and a line has formed outside.

A Georgian restaurant with offerings such as goose and beef dumplings and homemade pickles, Nanuchka at first glance may seem an unlikely nighttime hot spot for Tel Aviv, with its shabby-chic decor a hodgepodge of gilded mirrors, oil paintings and purple glass chandeliers.

"I started this place as a project and a challenge: to transform the image of

Georgians here into something noble," said owner Nana Shrayar, 41, an immigrant from the former Soviet republic of Georgia. "It looks like I've succeeded."

As far as Shrayar can tell, only one table in the restaurant is occupied by Georgians, Nona Rafaeli's family, which has come to celebrate a birthday.

"I love that so many young Israelis are here," said Rafaeli, a doctor who immigrated in 1995. "They clearly feel so comfortable here, and that's a great affirmation."

Twenty years since the

beginning of the historic wave of immigration that brought approximately 1.1 million newcomers to Israel from the former Soviet Union between 1989 and 2000, Nanuchka is one small example of how immigrant subcultures are providing a home for fellow immigrants while integrating and contributing to Israeli society.

To be sure, some elements of Russian immigrant culture have not resonated with Israelis. But in fields such as education, theatre, sports and music, a rich exchange has taken place, and the immigrants' contributions can be felt particularly strong in Israel's high-tech, medical and academic sectors.

The massive aliyah was unprecedented for Israel, both in its sheer size – Russian-speaking Israelis now constitute the largest single minority group in the country – and in the high educational and professional background of so many who came. Some 70 per cent of those who immigrated are college-educated.

The 100,000 engineers that came in the aliyah, among them computer and electrical engineers, became the backbone of Israel's emerging high-tech sector in the 1990s, constituting the relatively cheap labour and know-how that helped



Dr. Nona Rafaeli, shown at a popular Georgian restaurant in Tel Aviv, made aliyah from Georgia in 1995 with two suitcases and \$500 and says it was the right decision for her and her family.
(JTA Photo: Dina Kraft)

give the industry its competitive edge.

The 23,000 doctors and 25,000 nurses who came transformed the face of Israeli hospitals and clinics. The arrival of the doctors has been credited with saving Israel's medical system from a shortage.

Russian-speaking immigrants are credited with raising the level of science, research and teaching in the country. Nearly 70 per cent of the math faculty at Ben-Gurion University of the Negev, for example, comprises immigrants from the former Soviet Union.

Russian-speaking immigrants have worked to enter

1990s, Russian-language print media peaked at 130 periodicals, including four daily newspapers and dozens of weeklies. With the arrival of a Russian-language television station and the Internet, many of the publications have folded. But Russian-language Web sites, including sites focused on Israeli news and politics, are flourishing.

Some 200 Russian bookstores and local presses are publishing about 300 Russian-language titles every year. Some authors have significant followings in the former Soviet Union, although they remain unknown to most Israelis.

Music has been

more easily translatable

"Israel has received us well," said Galina Gloushkin, first violist with the Israel Symphony Orchestra Rishon LeZion. Gloushkin emigrated from Moscow in 1991 with a pair of cleaning gloves in her suitcase, preparing for the possibility that she would not find work as a musician.

"Here, there is no truly high-level musician that

(Continued on page 5)



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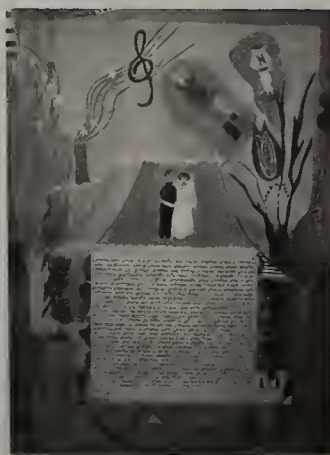
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| Saturday, November 21 | Tot Shabbat with Kiddish luncheon |
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Immigration raises question about Jewish identity

(Continued from page 4)
does not work," she adds, noting that the orchestra with which she performs was created by the city of Rishon LeZion in large part to provide employment for immigrant musicians.

Amir Bakman, a native Israeli oboe player in the orchestra whose talent was cultivated by Russian-speaking teachers, is grateful for the immigrants' contribution.

"Classical music would exist without this aliyah, but it has contributed so greatly by having so many top musicians along with the audience it provides," he said. "Because of them there is both supply and demand."

Even Israeli rock music has been cross-fertilized by young immigrant musicians who have brought the styles of their home countries to Israel, then exported them back to the former Soviet Union interlaced with the Oriental motifs they found in the Middle East.

In the southern coastal city of Ashdod, which has the highest percentage of Russian-speaking immigrants in the country – some 35 percent of its 75,000 residents – immigrant groups perform a series of music festivals offering a mix of jazz, classical and klezmer concerts.

Immigrants have founded ballet schools, gymnasi-

ums, poetry reading groups and literature clubs in the city. Store signs can be seen in Russian and Hebrew. Russian groceries sell dense brown bread of the variety found in Russia, tins of caviar, Russian teas and pre-made frozen packages of dumplings. It was here that the highly successful Tiv Tam Company began – known in Israel for its sale of non-kosher items like cuts of pork and bags of frozen shrimp.

It's one of the elements of Russian-speaking society that has dismayed some religiously observant Israelis.

Aside from the surge in pork-related products in Israel, the immigration from the former Soviet Union along with the arrival of foreign labourers has brought the sale of Christmas trees and Santa dolls to Jewish cities for the first time. And, more significantly, hundreds of thousands of immigrants not considered Jewish according to Halacha, or traditional Jewish law.

That has forced Israel to grapple with some fundamental questions about its Jewish identity. Israel's Law of Return allows only for those with at least one Jewish grandparent to immigrate, along with their spouses. Many immigrants from the former Soviet Union want the government



Ballet dancers at a dance school set up in Israel by immigrants from the former Soviet Union practise in the studio.
(JTA Photo: Limor Edrey)

to ease its immigration criteria to allow non-Jewish family members to come to Israel.

Many couples from the community cannot marry legally in Israel because both partners are not Jewish, and Israeli law bars Jews from marrying non-Jews. Some have turned to conversion as a solution, but for the most part the requirements of conversion – a long and rigorous process

in which prospective converts must pledge to become observant, since only

Orthodox conversions are recognized in Israel – is impractical for most.

Immigrants and their children who have grown up in Israel and encounter this problem say they are resentful of a system that readily accepts them for military conscription – one in five Israeli soldiers hails from the Russian-speaking immigrant community – but does not consider them full Jews.

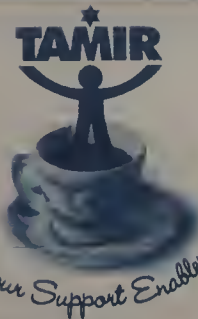
"It's an issue that hurts many," said Michael Zini-grad, a chemistry professor who emigrated from Russia in 1992 and is now rector of the Ariel University Center.

Elazar Leshem, an immigration expert affiliated with the Hebrew University and Ariel University Center, says one of the main reasons potential immigrants from the former Soviet Union who have not come to Israel are staying away is the sense that families with mixed Jewish parentage suffer discrimination in Israel.

"Israel is losing out on huge human resources as a result," he said.

Tamir Chai Tea

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Invitation: Attend the Federation Members Meeting, Nov 4

Sometimes, leading a large organization and communicating with its members is a bit like the game of *broken telephone*. I'm sure you remember that game. We used to play it when we were young – the first person in a circle tells his/her neighbour a word or a phrase and it goes around the circle, each person passing on what is heard to the next. What emerges from the last person often doesn't even resemble what the first person said! The versions of Federation activities that I hear are, all too often, like broken telephone messages.

It is therefore essential that communication within an organization such as the Jewish Federation of Ottawa be as clear and as frequent as possible.

Four years ago, we radically changed our governance model. We went from a Vaad Ha'R/Jewish Community Council, with officers, an executive and a board of trustees, to a Federation model, with committees, a board of directors and members. Since that time, we have been adapting to this new model, and we are still doing periodic *reality checks* on our



Federation Report

Donna
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progress.

In June, we held our annual board retreat, at which the topics of discussion ranged from an analysis of how we are doing as a board and a Federation, to our strategic objectives and how they are staying relevant to today's issues. We also discussed our plans for the next year and beyond.

Communication remains an area where we feel we need to do better; both in communication within our board and with our members, and in communication with the entire Jewish community. We have come a long way in openness and transparency, and communication; but more still needs to be done.

As I mentioned in my September 7 column, the organization of the Federation starts with six core committees. Each committee, comprising six to 10 members of our community, focuses on one area of Federation activity, be it communication, allocations, etc. We have decided that our next Members Meeting will be a town hall-style meeting with the theme of the work of the Federation committees and how they co-ordinate with the strategic objectives of the Federation Board. The meeting will be held on November 4.

In addition to the usual agency and community representatives at the Members Meeting, we plan to include Federation committee members. Our goal is to ensure that the committees are more aware of each other's mandate and work, and to determine how they can be better integrated. We also want to give members of the community-at-large – agency and community representatives, synagogues and community members – an opportunity to comment on the role of the committees and the work they are planning.

Mitchell Bellman, our president and CEO, and I will open the meeting with an overview of the structure of the Federation and a presentation of our strategic objectives. Each committee will make a short presentation on its mandate, membership and work plan for the coming year, which will be followed by a question-and-answer period with discussion about the committee. At the conclusion of the presentations, the members will then be offered an opportunity to discuss all the committees and the overall objectives of the Federation.

I invite you to attend the meeting and participate in a part of the governance of our community. We welcome your presence and your input. In this way, you can learn about Jewish community initiatives first-hand and not be the recipient of a broken telephone message. And, who knows, you might become interested in the work of a particular committee and volunteer to become a member! Save the date: Wednesday, November 4, 7:00 pm, in the Soloway JCC Social Hall.

The new year began on Shabbat, so this is a Shabbat year

We have just celebrated Rosh Hashanah. As we sat in our respective synagogues on the first day of the new Jewish year 5770, we waited in vain to hear the inspiring blast of the shofar. The cantor chanted, the rabbi sermonized and the congregation joined in loving praise of God and our people. But the shofar, the ram's horn whose piercing notes traditionally signify the high point of the Rosh Hashanah service, remained still.

This year, the first day of Rosh Hashanah fell on Shabbat, the day of rest. The Talmud relates in the name of the great sage Rabbah that, when the New Year coincides with Shabbat, our weekly dose of spiritual respite supersedes the pageantry and the magnitude of the shofar's call.

Our Chassidic masters explain that the accomplishment of the shofar is to renew God's pleasure in His works, especially this world, so that there will be a desire to continue infusing His works with the life force necessary for their continued existence. If He *delights* in us, then He has reason to continue creating us, reason to continue His relationship with us.

The principal theme of Shabbat is also pleasure, delight and desire. "Call the Shabbat a delight," the prophet enjoins us, which we accomplish by spending time with family, community and God and partaking of



From the pulpit

Rabbi
Menachem Blum
OTC Chabad

sumptuous meals. And that which God instructs us to do, He also does Himself. If so, on Shabbat the delight and desire to continue with our world and with our relationship is already there – no need to blow the shofar to renew it.

For hundreds of generations of Jews, Shabbat was the epicentre of the Jewish week. Friday as the sun set, a new energy entered the home. The mother and the daughters kindled a glowing flame, bringing a little light back into the world. The home was transformed into a palace. The father became a king and the mother a queen, the son a prince and the daughter a princess. A Divine presence pervaded the Jewish home on Shabbos.

No one in the family was going out. No bars, theatre, ballet, gym, basketball, piano lessons, or "back to the office to get some last things done." Parents had time to just sit and schmooze with their children, to eat

good food, sing lovely songs, enjoy each other's company and, of course, argue a little bit. One night a week, every teenage child knew that his or her father would not be busy with work or other pressures, that he or she had the full attention of his or her parents. We and our children need this gift today to create a Divine fusion of work and rest, with peace at our centre.

The first day of this year was Shabbat, and thus the entire year is a *Shabbat year*. It is the year when we must give ourselves and the world the concept of Shabbat, the concept of focusing on what is important and creating a real delight in our lives.

May I suggest you try this experiment for four weeks? As Friday night is arriving,

light the candles. Insulate yourself from all items that beep, ring, hum, flash and swirl. Turn off the TV and radio. Turn off your cell phone. Turn off the computers. Sit down, make the Kiddush over wine, bless your children, and tell them how much you appreciate them and how lucky you feel to have them in your life. Tell them how grateful you are to God for giving these souls to you. Have some delicious challah, enjoy Shabbos food, sing a few songs, schmooze and share a Jewish insight. You will find that this has a transforming effect on everyone in your home and will dramatically increase conversation among all those present in the house.

Wishing you all a great Shabbat year.

Letters welcome

Letters to the Editor are welcome if they are brief, signed, timely and of interest to our readership. The *Bulletin* reserves the right to refuse, edit or condense letters. The *Mailbag* column will be published as space permits.

Send your letters to Michael Regenstreif, Ottawa Jewish Bulletin, 21 Nadolny Sachs Private, Ottawa, Ontario K2A 1R9; or by e-mail to bulletin@ottawajewishbulletin.com.

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Steady growth predicted for Ottawa's Jewish community

Since 1981, Ottawa's Jewish population has been growing at rates far greater than Canada as a whole, and an analysis and projection by UIA Federations Canada (UIAFC) – the national body linking Canada's Jewish federations – predicts the growth of Ottawa's Jewish community will continue to far outpace the national average, which will be reflected in the Canadian censuses to be conducted in 2011 and 2021.

Linda Kislowicz, CEO, and Andrea Freedman, national director of planning and development of UIAFC, were in Ottawa, September 22, to present the Ottawa-oriented findings of the UIA National Task Force on Jewish Demographics to a gathering of lay leaders and senior staff of Ottawa's various Jewish agencies and organizations. Kislowicz and Freedman were on a national tour speaking to such gatherings organized by the various Jewish federations across the country.

As Kislowicz explained, the data was based on past censuses and the projections were based on assumptions the conditions and trends – birth and death rates, immigration, migration within Canada, etc. – that led to the changes between the 1991 and 2001 censuses will continue to be relevant between 2001 and 2011 and again between 2011 and 2021.

Kislowicz said the task force believes in the accuracy of the projections, but cautioned that a multitude of social, po-



Editor

**Michael
Regenstreif**

litical, economic and other factors could come into play, which could have an effect on what the censuses of 2011 and 2021 actually reveal. She added that it's not so much the precise numbers that are important in the projections for the future, but rather the trends they show.

In 1981, the Jewish population of the Ottawa area was 9,355. It increased to 11,605 by 1991 and 13,450 in 2001. The task force predicts the Ottawa Jewish population will reach 16,230 in 2011 and then 19,279 in 2021. The projected growth of the community in the 40-year period from 1981 to 2021 will be more than 106 per cent. The task force projects the Jewish population of the entire country will have increased to 394,300 in 2021 from 313,865 in 1981, an increase of about 25 per cent in the same 40-year period.

There are a number of projections in the study that will have important implications for the community as we plan for the future – including necessary planning for greater numbers of children, youth and senior citizens. The study's projec-

tions show steady, incremental growth in the numbers of children and youth and dramatic growth in the number of seniors in the coming years.

The growth in the number of children suggests that the capacity of the Jewish educational system in Ottawa will need to increase to meet the needs of families in the community. The study projects that the number of children aged 14 and under will rise to 3,336 in 2011 and 3,982 in 2021 from 2,690 in 2001.

Already, the Federation has placed a high priority on the Jewish educational system in Ottawa and has been working with the two schools on the amalgamation of Hillel Academy and Yitzhak Rabin High School to create an institution of the highest standard covering kindergarten through Grade 12.

With a goal of attracting an increased proportion of the community's children to Jewish day school, and with increasing numbers of children in the community, there is potential for tremendous growth in our Jewish educational system over the coming decade.

The most dramatic growth the study projects in Ottawa's Jewish community is in the number of seniors.

There were 795 Jews aged 65 to 74 living in Ottawa in 2001. The Jewish population in that age group is expected to have more than doubled by 2011 to 1,746 and to have almost doubled again by 2021 to 3,351.

These increases suggest the need for expanded programming aimed at an age group that remains active and engaged. They also suggest a tremendous potential for the engagement of volunteers who have reached retirement age, but are still eager to stay active and contribute to the community.

The study projects there will be 720 members of Ottawa's Jewish community aged over 75 in 2011. This is actually a slight decrease from the 790 shown in the 2001 census. However, that number is expected to almost double between 2011 and 2021 to reach 1,324. Clearly, there will need to be long-range planning for the needs of increasing numbers of older seniors in the coming decades.

There are other significant areas of the study pertaining to such areas as intermarriage, same-sex couples, single parent families, etc., which we'll look at in future columns.

The 2010 March of the Living program to Poland and Israel for Jewish teenagers will take place between April 7 and 21. It will include the march from Auschwitz to Birkenau on Yom HaShoah, and the observance and celebration of Yom Hazikaron and Yom Ha'Atzmaut in Israel. The registration period is October 5 to 23.

Visit marchoftheliving.org for information and registration forms.

Everything old is new again, and on the Internet

An old friend of mine issued a group e-mail the other day asking everyone he knew to send him lists of their favourite songs of all time. He was looking for lists of 20 to 25 songs. He wouldn't fully explain his request, just said he had some vague theory he was testing out.

I spent more time than I care to admit trying to compile my list and found the task ultimately impossible; although I did send him an unsatisfying list of 25 songs, I winnowed down from an initial draft of 80.

If I did it again tomorrow, I wrote him back, the list would be completely different.

One interesting thing, though. When push came to shove and I had to make hard decisions about what to cut out and what to leave on the list, I ended up rejecting more recent songs – because who knows if I'll still like those songs next week – and holding on to the golden oldies with proven staying power.

To my genuine surprise, 24 of the 25 songs in my final draft were either from my teenage years – contrary to popular belief, there were one or two good songs released in the 1980s – or were older than I am.

When you came of age in the '80s, you



Alan Echenberg

grew up in the shadow of the baby boom generation. So no surprise that the Beatles, the Who, the Doors, Jimi Hendrix – all broken up, past their prime or dead by the time I became musically literate – formed a big part of the soundtrack of my youth.

It turns out, though, that my generation is not alone in loving the music of the 1960s. A recent Pew Research survey found the baby boomers' music – most notably that of the Beatles – is universally popular across four generations of listeners.

Among 16- to 29-year-olds, the Pew survey found that musical acts such as the Beatles, the Rolling Stones and Hendrix were more popular than current-day superstars such as Coldplay and Mariah Carey.

Among senior citizens, only Frank Sinatra, Johnny Cash and Elvis Presley remain more popular than the Fab Four, even

though Sir Paul McCartney himself is now part of that demographic group.

No wonder the musical event of the year was arguably the reissue last month of newly remastered versions of the Beatles' original albums, as well as the release of *The Beatles: Rock Band* video game, which should make the group even more appealing for generations to come.

Meanwhile, the musical acts with the four top-grossing concert tours of last year – Bon Jovi, Bruce Springsteen, Madonna and the Police – were all played at my high school graduation a quarter-century ago.

This is a unique historical phenomenon. Teenagers in the 1960s didn't dig the hits of the 1920s the way kids today chill to the four-decades-old music of the Beatles and Stones. And my high-school friends and I weren't saving up our allowance money to flock to concerts by Bill Haley and the Comets.

Apparently, there's never been a better time in history to be an aging rock star.

Or an aging TV star.

Speaking of which: Did you happen to notice that Fonzie came to town recently?

If you didn't, then you probably also didn't see the photos of Henry Winkler a.k.a. Arthur Fonzarelli a.k.a. the Fonz on

the front pages of both of Ottawa's English-language daily papers the day after his whirlwind trip to our city, September 15, to speak at the launch of the Jewish Federation of Ottawa's Annual Campaign.

Turns out the tough leather-jacketed, jukebox-punching, Italian paragon of cool from 1970s TV is actually a short, Jewish, 60-something impassioned public speaker and children's book author.

But he's still the Fonz, star of my elementary school lunch box back in the old happy days.

The afternoon of the campaign launch, Winkler spoke at my children's school, Hillel Academy. I didn't think a guy most famous for a 30-year-old TV show would hold the interest of school-age kids (although one of my kids recognized him as "the guy from that Adam Sandler movie").

But it's a tribute to both Winkler's charisma and his luck at living in an era when everything old is new, and Internet-accessible, again, that my kids now regularly give each other the thumbs up sign and exclaim "Ehhhhhhhhh!"

It's fine with me, until they start telling me to "sit on it."

Alan Echenberg is TVOntario's Parliamentary bureau chief.

Guest Column

A schoolboy's question that 'leaves us torn, with tears in our eyes and pain in our heart'

By Yossi Tanuri

On September 1, more than 1.5 million Israeli children and youth, some gladly and some not so, walked into school for the opening of the school year. It is customary that the president, prime minister and various other ministers join the children at different schools and greet them.

Minister of Defense Ehud Barak addressed a high school in the middle of the country where a 16-year-old student questioned him as to what the State of Israel would do in order to guarantee his security as a soldier. After all, he will be drafted into the Israel Defense Forces (IDF) in just a year's time.

At some point, we will have to explore how we, as a country, arrived at the point that a 16-year-old child asks the minister of



Yossi Tanuri

defence for a guarantee that the state will ensure his safety when he enters the IDF and joins the effort to guarantee the security of the State of Israel.

Sadly, Barak was correct when he replied that we cannot guarantee this young man's security when he en-

ters the IDF. That's the way things are here.

According to the unsigned agreement that we are born into, everyone, at the age of 18, is drafted into the IDF or national service. He/she will do his/her utmost to guarantee the security and the existence of our one and only Jewish homeland.

Some of these young people are killed in battle, others are injured. Some are taken hostage.

Somehow everything has turned around. How did we lose our sense of direction? When did we invent a new philosophy that endangers the basis of our being?

Gilad Schalit was not taken hostage. He was kidnapped in battle by a terror organization whose sole purpose is to delete the State of Israel from the map. The price this organization

is asking for Schalit will cause enormous and irreversible strategic damage. If delivered, it will inspire a new intifada and motivate young Palestinians to murder as many Jews as possible, because, at the end of the day, they too will be released.

If delivered, it will destroy the moderates among the Palestinians while strengthening Hamas as hundreds of *Satans*, who have killed women and children, are released. Paying this price will guarantee the planning of the next kidnapping.

This is why Barak rightfully looked this 16-year-old in the eyes and told him the truth. We cannot guarantee his safety.

All of this does not minimize Gilad Schalit's tragedy, or that of his family, or ours as a nation. The soldier with shy eyes and a bashful smile is suffering somewhere in Gaza while his father and mother try to move mountains and run a major campaign for his return.

This does not relieve our government of the responsibility of finding a solution that will protect Israel, maintain security and prevent all the would-be widows, orphans and kidnappings.

The ethos that all Israelis were born with is that we do not talk with terrorists. It is this philosophy that got us to the school in Ma'alot, to the lobby of the Savoy Hotel, to Entebbe and to all locations where they tried to terrorize us. This is the only way to free Gilad Schalit and to protect the State of Israel.

I, along with millions of citizens of our country and Jews around the world, think about Gilad daily. Many of my columns in recent years have been dedicated to this child and soldier – our son and our soldier.

Generations of IDF officers were drafted and raised on the ethos that we do not leave an injured soldier on the battlefield. We do everything possible to bring him

home, even when it is difficult and might put others at risk.

This is what makes us better as a military power and as a state.

As parents of three boys who will be called to serve our country when they turn 18, my wife, Tami, and I are torn by the question of where we stand.

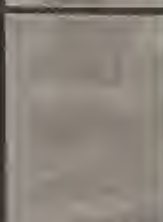
What values do we educate our children with? What do we expect or do not expect from the State of Israel? Where do we stand as individuals, family and state?

For us, this is not a philosophical discussion, but a discussion about life, our future and our values!

I leave you today with the tough question raised by the high school kid and that, once again, leaves us torn, with tears in our eyes and pain in our hearts.

Yossi Tanuri, a fifth generation Jerusalemite, served in an elite unit of the IDF and is director general of United Israel Appeal of Canada (Israel office).

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Special JNF project for 2009 Negev Dinner honouring Sara Vered to preserve the vision of David Ben-Gurion for the Negev in Sede Boqer

Plans for the Negev Dinner to honour Sara Vered are moving forward very well and I am pleased to announce the JNF-KKL project chosen by Sara to mark this special occasion. JNF will preserve and enhance a site in Israel of great historical and cultural significance, the grounds around the cabin in Sede Boqer that David Ben-Gurion and his wife Paula lived in for the last 23 years of his life. Sara enthusiastically chose this project because, as a soldier in the War of Independence, she personally witnessed Ben-Gurion's leadership in establishing the State of Israel.

Since 1953, when he moved there on his first retirement from the post of Prime Minister, the cabin and its grounds have become symbolic of Ben-Gurion's lifelong vision that the Negev would be home to many Jews who would move to Israel after having made aliyah. The cabin has been maintained just as he left it and the area around it is landscaped with a paved path with benches on the sides and a variety of trees and shrubs symbolizing Ben-Gurion's vision of greening the desert.

By preserving a major site related to Israel's modern history, your donation to the 2009 JNF Ottawa Negev Dinner will help provide hundreds of thousands of Israelis and people all over the world with the opportunity to experience how David Ben-Gurion lived and to learn about his vision for the future of the Negev.

To put it in Ben-Gurion's own words: "When I looked out my window today and saw a tree standing before me, the



sight awoke in me a greater sense of beauty and personal satisfaction than all the forests that I have crossed in Switzerland and Scandinavia. For we planted each tree in this place and watered them with the water we provided at the cost of numerous efforts."

Please remember that our venue is the Château Laurier, and that our usual fall date is replaced this year by a spring date: March 22, 2010. All of our fundraising activities, under the very able leadership of Arnie Vered, are taking place, as usual, during the fall. Since the Château Laurier has limited seating capacity, and the room will fill up very quickly, please reserve your tickets early. JNF Ottawa is looking forward to very successful fundraising in 2009 for Sara's projects in Israel and we are expecting another sell-out crowd for the Negev Dinner.

Sefer Bar Mitzvah Inscriptions

Samuel Benjamin Morgan by his proud parents, Sarah and Steven Morgan; Joshua Allan Abraham Saslove by his proud parents, Debbie Smeltzer and Jay Saslove; and Cory Klein by his proud parents, Wendy and Jack Klein.

On a daily basis you can plant trees for all occasions. An attractive card is sent to the recipient. To order, call the JNF office (613.798.2411).



Tauber reveals Lester Pearson's role in 1947 UN Palestine partition vote

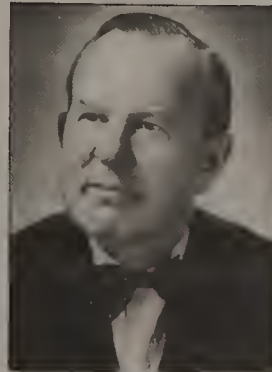
By Diane Koven

Fifteen years ago, while on sabbatical in Canada, Professor Eliezer Tauber found that the cold weather encouraged indoor activities and he spent many hours doing research for what has now become his latest book: *Personal Policy Making – Canada's Role in the Adoption of the Palestine Partition Resolution*.

Tauber, dean of the Faculty of Jewish Studies at Bar Ilan University, spoke to the *Bulletin* at the Embassy of Israel, while in Ottawa to speak at the Department of Foreign Affairs as part of a two-day conference, September 9 to 10, marking 60 years of diplomatic relations between Canada and Israel.

According to Tauber, Canada played a crucial role in the adoption of the United Nations (UN) Partition Plan for Palestine, passed by the UN General Assembly on November 29, 1947. That may come as a surprise to some as Canada's policy was not thought to be Israel-friendly at that time. However, it was not the government of the day that Tauber praises for its support. It is his contention that Lester B. Pearson, then Canada's undersecretary of state for external affairs, was instrumental in swaying the vote in Israel's favour.

"What Pearson did was to mediate between the Americans and the Soviets and found the winning formula that enabled both blocks to accept the resolution," said Tauber. "He obtained the compromise that provided the



Lester B. Pearson

needed majority."

Prime Minister Mackenzie King wanted to "keep a low profile," said Tauber. "Pearson operated against the express will of the prime minister."

What was Pearson's motivation?

"He was serving in Washington at the time and read reports about the horrors of the Holocaust and decided that he must support the creation of the Jewish state to prevent that from ever

happening again," explained Tauber.

A world expert on the emergence of the Arab nationalist movements, the formation of the modern Arab states and the early phases of the Arab-Israeli conflict, Tauber was the founder and first chair of the Department of Middle Eastern Studies at Bar-Ilan University. For many years, he was director of Bar-Ilan's Menachem Begin Institute for the Study of Underground and Resistance Movements.

Tauber was one of several Israeli professors brought to Ottawa for the conference. According to Amit Gil-Bayaz, deputy head of mission at the Embassy of Israel, this was the "academic portion" of the celebrations marking the 60 years of diplomatic relations between Canada and Israel.

A variety of sessions were held, each with Canadian and Israeli speakers and a moderator. At the conclusion, there was an ambassadorial roundtable with Miriam Ziv, Israel's ambassador to Canada, and Jon Allen, Canada's ambassador to Israel, who discussed how to represent one's country while stationed in the other.

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FORCA

Temple Israel offers a *Taste of Judaism* program

By Lynne O'Neill
for Temple Israel

Fall is always a time of reflection for Jews. Every year, I attend the Slichot service and ponder the meaning of being a Jew, and of how reflection and *teshuvah* should be done. I am never sure that I have got it right.

This year, at Temple Israel, a number of congregants were asked to speak about their understanding of being Jewish. It was a wonderful experience to hear how a Jewish life manifested itself for a number of people with very differ-

ent backgrounds and experiences.

It was clear to me, in listening to these speakers, that Judaism has the magic of being able to touch each of us as individuals. Our experiences are all our own.

Watching the group listen to each person, some nodding at various times, empathizing with those who shared the negative impacts of living with anti-Semitism, some laughing when others couldn't figure out what was funny (in jokes for converts), and others sharing the pain and joy of Jewish experiences from

much earlier times.

It was a wonderful evening, at which I discovered on an emotional, not just an intellectual level, that there is no one way to be Jewish, or to experience God as a Jew. On a very personal level, it means different things to all of us.

It can be difficult for members of our community to express what being Jewish means to us, so it must be incomprehensible to those outside our faith.

I have been involved with outreach for Temple Israel, on and off, for more than 10 years, and never cease to be awed by how the tradition can touch people. Whether individuals are drawn to the faith to the point where they believe it is the right path for them, or just find learning about Judaism creates moments of reflection, it affects all who come in close contact to it, and learn about it.

Our community has challenges integrating new

people, especially those who live their lives in close connection to Jews while maintaining their own tradition and living alongside people who have no understanding of Judaism.

It is also difficult to reach out in a non-threatening way to Jews who have grown up with little or no knowledge of Judaism, or have been deterred by their particular Jewish upbringing.

To reach out to those people, Temple Israel is offering our *Taste of Judaism* program: three evenings when anyone can come and gain insight into Jewish spirituality, ethics and community. This program is designed to pique the interest of all who are searching for an entree into Jewish life, or who have an interest in becoming acquainted with Judaism. This three-part program will be taught by Rabbi Steven Garten.

This program is offered free of charge on Tuesdays,

October 20, 27 and November 3, 7:30 to 9:00 pm, at Temple Israel, 1301 Prince of Wales Drive.

Participants should preregister by October 16 by contacting me at 613-225-4138 or lynnne.oneil@gmail.com.

Temple Israel Outreach courses

Dave Abbey, Temple Israel's Outreach Subcommittee chair, has announced the following courses will be offered beginning October 18.

Introduction to Prayers in Hebrew: Hebrew learning that introduces the letters and vowels of the Hebrew alphabet with the goal of understanding the workings of the Hebrew language. This 20-week course will enable participants to read prayer book Hebrew and feel more comfortable at synagogue services. No prior knowledge of Hebrew is necessary.

If one is taking this course only, the fee is \$75 for Temple Israel members and \$150 for non-members. For those also taking the courses listed below, the cost is included in the package fee.

Jewish Belief System/Preconversion Workshops Class: A six-week course taught by Rabbi Steven Garten beginning on Sunday, November 15.

The program will include sessions on topics such as God, Community and Israel, and will cover issues respecting conversion to Judaism and dealing with the 'December dilemma.'

Selected Topics from 'Introduction to Judaism': This class is based on the Union for Reform Judaism's 'Introduction to Judaism' course. Participants will study items such as life cycle events and selected other subjects. Various facilitators will lead the discussions.

The package fee for all three courses is \$500, which includes the costs of all books and materials.

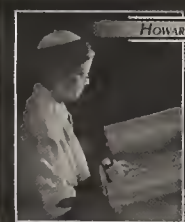
For further information or to request a registration form, contact Outreach Subcommittee chair Dave Abbey at 613-225-6644 or templeoutreach@rogers.com.



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Israeli Rabbinate agrees on brain death

JERUSALEM (JTA) – Israel's Chief Rabbinate agreed that a Knesset bill calling brain death the end of life is acceptable under Jewish law.

The state's official rabbinic body expressed its unanimous approval for the measure on September 22. The bill, proposed by Kadima lawmaker Otniel Schneller, says a person should be considered dead when brain stem activity stops.

In the past, leading rabbis have said that a person is

dead at the moment of clinical death, when the heart stops.

Sephardic Chief Rabbi Shlomo Amar and Shas spiritual leader Rabbi Ovadia Yosef have issued halachic rulings recognizing brain death as the end of life, *Ha'aretz* reported.

But their rulings are different than that of Rabbi Yosef Shalom Elyashiv, head of the Haredi Ashkenazi faction, who believes that, if a patient's heart is beating, he cannot be disconnected from life support.

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Obama: 'I will not waiver in my pursuit of peace'

By Barack Obama
President

Editor's note: The following is excerpted from President Obama's speech to the United Nations General Assembly on September 23.

I will also continue to seek a just and lasting peace between Israel, Palestine, and the Arab world. Yesterday, I had a constructive meeting with Prime Minister Netanyahu and President Abbas. We have made some progress. Palestinians have strengthened their efforts on security. Israelis have facilitated greater freedom of movement for the Palestinians. As a result of these efforts by both sides, the economy in the West Bank has begun to grow. But more progress is needed. We continue to call on Palestinians to end incitement against Israel, and we continue to emphasize that America does not accept the legitimacy of continued Israeli settlements.

The time has come to re-launch negotiations – without preconditions – that address the permanent-status issues: security for Israelis and Palestinians; borders, refugees and Jerusalem. The goal is clear: two states living side by side in peace and security – a Jewish State of Israel, with true security for all Israelis; and a viable, independent Palestinian state with contiguous territory that ends the occupation that began in 1967, and realizes the potential of the Palestinian people. As we pursue



Israeli Prime Minister Benjamin Netanyahu (left) shakes hands with Palestinian Authority President Mahmoud Abbas in front of President Barack Obama during a trilateral meeting at Obama's hotel in New York on September 22.

(Photo: Avi Ohayon / GPO / Flash 90 / JTA)

this goal, we will also pursue peace between Israel and Lebanon, Israel and

Syria, and a broader peace between Israel and its many neighbors. In pursuit of that

goal, we will develop regional initiatives with multilateral participation, along-

side bilateral negotiations.

I am not naïve. I know this will be difficult. But all of us must decide whether we are serious about peace, or whether we only lend it lip-service. To break the old patterns – to break the cycle of insecurity and despair – all of us must say publicly what we would acknowledge in private.

The United States does Israel no favours when we fail to couple an unwavering commitment to its security with an insistence that Israel respect the legitimate claims and rights of the Palestinians. And nations within this body do the Palestinians no favours when they choose vitriolic attacks over a constructive willingness to recognize Israel's legitimacy, and its right to exist in peace and

security.

We must remember that the greatest price of this conflict is not paid by us. It is paid by the Israeli girl in Sderot who closes her eyes in fear that a rocket will take her life in the night. It is paid by the Palestinian boy in Gaza who has no clean water and no country to call his own. These are God's children. And after all of the politics and all of the posturing, this is about the right of every human being to live with dignity and security.

That is a lesson embedded in the three great faiths that call one small slice of Earth the Holy Land. And that is why – even though there will be setbacks, and false starts, and tough days – I will not waiver in my pursuit of peace.

Bibi to UN: 'Will you stand with Israel or will you stand with the terrorists?'

NEW YORK (JTA) – Benjamin Netanyahu told the UN General Assembly that the Goldstone report on the Gaza war presents the United Nations with a choice: Support Israel or terrorists.

"The jury's still out on the United Nations; and recent signs are not encouraging," Israel's prime minister said September 24 in his speech, the last of the General Assembly addresses by world leaders. "Rather than condemning the terrorists and their Iranian patrons, some here in the United Nations have condemned their victims. This is exactly what a recent UN report on Gaza did, falsely equating terrorists with those they targeted."

Netanyahu was referring to the re-

port by South African jurist Richard Goldstone on the 2009 Israel-Hamas war in Gaza, which accused both Israel and Hamas of war crimes for targeting civilians. Israel said it went to great lengths to spare the Palestinian civilian population in Gaza during the war.

Noting that the United Nations failed to issue a resolution condemning Palestinian rocket fire from Gaza after Israel withdrew from the territory in 2005, Netanyahu said UN members must dismiss the Goldstone recommendations if Israel is to take further risks for peace.

"This biased and unjust report provides a clear-cut test for all governments: Will you stand with Israel or will you stand with the terrorists?"

Netanyahu said. "We must know the answer to that question now, not later. Because if Israel is again asked to take more risks for peace, we must know today that you will stand with us tomorrow. Only if we have the confidence that we can defend ourselves can we take further risk for peace."

The Palestinian representative in the plenum walked out midway through Netanyahu's address. Someone else yelled at Netanyahu after he concluded his speech, as he was exiting the General Assembly.

During his address, Netanyahu garnered applause when he said Israel wants to live beside the Palestinians in peace, prosperity and dignity. "As deeply connected as we are to our

homeland, we also recognize that the Palestinians also live there and they want a home of their own. We want to live side by side with them," he said.

The Israeli prime minister also used his speech to press UN member nations to take a stand against Iran, calling the "marriage between religious fundamentalism and weapons of mass destruction" the most dangerous threat the world faces today.

Referring to the Iranian regime as the "tyrants of Tehran" and "dictators who stole an election in broad daylight," Netanyahu concluded, "The question for the international community is whether it's prepared to confront those forces or accommodate them."

SEEKING FAMILY OF JOSEPH ROSEN

Seeking information on Joseph Rosen, born 1914 in Montreal to Osher and Mollie Rosen. Mollie Rosen was widow of Philip Greenbaum of New York and daughter of Shapsy and Brauna Leibowitz of Romania.

Help in locating Mr. Rosen or his family would be appreciated.

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A generous donation to sponsor two kiddushim has been made by Ruth and Dale Fyman

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Elissa and Avraham Iny Happy and peaceful New Year by The Vered family
Libby and Stan Katz Best wishes for a happy and healthy New Year, Shana Tova by Cila Farber
Skip Kronick With appreciation and best wishes to you and your family for a Shana Tova by Shelly and Morris Schachnow
Lynda and Steven Latner and family Wishing you and your family a healthy New Year by Julie Kanter, Daniel and Jonah
Norma and Phil Lazear Wishing you and your

family a very happy and healthy New Year by Claire and Irving Bercovitch
Ida Lithwick Wishing you Shana Tova by Maylen Charcos

Dora Litwack Mazal tov on being this year's honoree of the Auxiliary Tea by Sharon and Ed Fitch

Estelle and Ian Melzer Mazal tov on the wedding of your son Jordan by Ruth and Dale Fyman
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Bernard Rosenblatt Many thanks for you kind assistance by Molly Hirsch and Eric Elkin

Leah and Issie Scarowsky Mazal tov on the birth of your grandson by Ruth and Dale Fyman; Molly Hirsch and Eric Elkin

Issie Scarowsky In appreciation of your weekly Sabbath efforts. Wishing you and your family Shana Tova by Shelley and Morris Schachnow

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Here's a good opportunity to recognize an event or convey the appropriate sentiment to someone important to you and at the same time support the Lodge. Card orders may be given to Debra or Rhonda at 613-728-3900, extension 111, 9:30 am to 3:30 pm Monday to Thursday, 9:00 am to 2:00 pm Friday. You may also e-mail your orders to donations@hillel-ltc.com. E-mail orders must include name, address, postal code, and any message to person receiving the card; and, amount of donation, name, address and postal code of the person making the donation. Cards may be paid for by Visa, Mastercard, American Express, Cheque or Cash. Contributions are tax deductible.

Preschoolers get lesson in making honey

By Jennie Carleton
for Westboro Jewish
Montessori Preschool

Students and teachers anticipating Rosh Hashanah had a sweet learning experience at the Westboro Jewish Montessori Pre-school when beekeeper Russell Corbett shared his knowledge of honey-making on September 16.

Corbett, of Russell's Honey in Carp, used hands-on demonstrations to explain the process of producing the natural treat to curious students aged three to five.

In the hive, he explained, the queen bee lays eggs that will become new bees.

"The queen is the most important in the hive," he told the class.

Male bees, called drones, and female worker bees collect honey. Bees collect pollen for their source of protein – it makes them strong. They make honey by collecting nectar from flowers, which they ingest and regurgitate. The more it is regurgitated, the thicker the



Beekeeper Russell Corbett, in his gear at the rear, with the children of the Westboro Jewish Montessori Preschool.



Preschooler Jonah Wilbur gets an up-close look at the honeybees.

honey becomes.

Students learned that honey production is no piece of cake. Reaping nature's sweet reward involves some delicate bee-wrangling. Since bees seal their

honey into the honeycomb, it must first be released. To extract honey from hives, beekeepers use a *honey super* to scrape beeswax off the honeycomb. But, first, they must take the bees out

from the super. An extractor uses centrifugal force to remove the honey. As the frame spins around and honey flies out, it then runs to the bottom of the drum and is filtered several times.

The lesson in honey-making was appreciated by the preschoolers as they geared up for Rosh Hashanah with crafts, stories and activities. Honey is a symbol of the holiday as it

represents a sweet beginning to the Jewish New Year.

Call 613-729-1619 or visit jylofttowa.org for more information about the Westboro Jewish Montessori Preschool.

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Amit Gil-Bayaz to discuss Israeli cinema at Emunah event

By Leah Cohen
for Emunah Women
of Ottawa

"In recent years, Israeli cinema has risen to prominence through acclaimed films such as *The Band's Visit*, *Jellyfish* and *Waltz with Bashir*," noted the website for last month's Toronto International Film Festival (TIFF). "The diversity of output defies generalization,

but two characteristics are prevalent: a soul-searching over the country's problems and a penchant for comic relief."

Indeed, recent Israeli films are newsworthy for their artistic merit as seen by nominations for Palme d'Or at the Cannes Film Festival or for the Best Foreign Language Oscar.

Sometimes, though, Is-

raeli films are subject to anti-Israel campaigns such as the controversy generated this year by the TIFF spotlight on Tel Aviv when many filmmakers and movie stars lined up for or against the spotlight.

Amit Gil-Bayaz, deputy head of mission at the Embassy of Israel, a diplomat, with a passion for the arts, will give a talk, *The Evolution of Israeli Cinema*, at a dinner opening the annual membership drive of Emunah Women of Ottawa.

Emunah is a world-wide not-for-profit organization, based on the ideals of Torah and Zionism. Our objective is to improve the quality of life for Israelis in need and, where applicable, foster independence and self-sufficiency.

Gil-Bayaz's talk will be followed by the presentation of short films, selected by Barbara Crook, by graduates of Jerusalem's renowned Ma'ale School of Television, Film and the Arts.

The Emunah event will take place on Sunday, November 1 at the home of Emunah Life Member Barbara Crook. Dinner will be served at 6:30 pm with the program to follow 7:30 to 9:30. Men and women

are welcome.

The cost for the evening is \$18 for life members. For those renewing their annual membership (or their spouses), the cost is \$36 (with tax deductible receipt) for membership, which includes free entrance to the evening. For those becoming new life members, the cost is \$250 for life membership (with receipt) and free entrance to the evening.

Advance registration for the event is mandatory. Call Rivka Kraus at 613-241-5613 to RSVP.



Ronit Elkabetz (left) and Sasson Gabai in a scene from the acclaimed Israeli film, *The Band's Visit*.

Rabbi Finkelstein receives Grinspoon-Steinhardt Award



Rabbi Howard Finkelstein (left) receives the Grinspoon-Steinhardt Award, September 17, from Mitchell Bellman, president and CEO of the Jewish Federation of Ottawa. The award, for excellence in Jewish education, is presented to educators in more than 60 Jewish communities in North America by JESNA (Jewish Education Service of North America), the Harold Grinspoon Foundation and the Steinhardt Foundation for Jewish Life.

(OJB Photo: Sarah Beutel)

Chabad Student Network barbecue



The Chabad Student Network held its opening barbecue for University of Ottawa and Carleton University students September 13. The barbecue was enjoyed by "hundreds of Jewish students" reports Rabbi Chaim Boyarsky (third from left), seen here with several students.



AJA 50+ golf tournament

Participants in the AJA 50+ Golf Tournament, August 27, are pictured at the Canadian Golf & Country Club.

Ottawa Jewish Archives display focuses on creative Israel Bonds volunteer

By Laurie Dougherty

Ottawa Jewish Archives

Alice Edelson had a passion for Israel that she expressed in a variety of ways. One of the more tangible forms was in the shape of a hat she created for the State of Israel Bonds campaign of 1961.

It was the *Bar Mitzvah* year of the State of Israel and Alice wanted to celebrate in a fun and creative way. She came up with an original idea to encourage children celebrating their Bar and Bat Mitzvahs to "take an interest in the economic development of the State of Israel and to invest in Israel Bonds some of the gift monies which they receive on this significant occasion." She planned a special table for Bar and Bat Mitzvah children at the closing dinner of the Bonds campaign in November of 1961 and ordered a huge birthday cake to be the centrepiece of the event.

Sadly, no records exist to tell us how many children participated in the 'Bar Mitzvah of the State of Israel' event in 1961, or what the children's investment dollars amounted to during that campaign. I would speculate that she was happy to be involved, regardless of the dollar value, as her passion for Israel seemed boundless. It is likely that she inspired young boys and girls in Ottawa to start thinking about the future of Israel and how they could contribute to it.

It is not known exactly what the source of Alice's Zionism was. We can only imagine that she was motivated to act when David Ben-Gurion established the Israel Bonds program in 1951 as a means of providing Israel with urgently needed economic support following the War of Independence. The State of Israel Bonds drive started in Ottawa in 1953 with lawyer Sam Berger and Frances Greenblatt as co-chairs.

Alice was born October 15, 1896 in Russia, one of five children of Chaia Lurie and Samuel Leib Coblentz. When her mother became a widow at a young age, she remarried a widower named Jacob Schechter who already had eight children of his own. Alice immigrated to New York where she met Benjamin Simon Edelson. They married on August 17, 1912 in the Bronx and moved to Montreal the following March. While living in Montreal, Alice was busy operating a hat shop and raising three young children, Samuel, Dina and Lillian. According to family members, when Ben and Alice visited Ottawa in 1920, they liked it so much, they decided to move here.

Ben Edelson was a watchmaker by trade. He opened a jewelry business on Sussex Drive and later moved to Rideau Street where he operated for many years. Alice helped Ben in the store while raising four more children: Vivian, Jack, Shirley Joyce and Elihu.

Vivian Caplan chatted recently with me about her late mother's "unbelievable" talent in the kitchen. She recalled that her mother occasionally made hats for friends and family while happily singing to her children. Alice urged Vivian to plan a family vacation to Israel. The December 9, 1998 edition of the *Ottawa Jewish Bulletin* tells Vivian's story of how her mother's passion for Israel became her own when "she fell in love with that fascinating little country."

Alice's creativity was passed on to her children. Son Jack Edelson became one of Ottawa's foremost kosher caterers in the 1950s, while daughter Lillian Katznelson was an accomplished artist and sculptor. Lillian volunteered at Hillel Lodge and was a founding member of the Ottawa Modern Jewish School in 1954.

Daughter Dina Edelson took over the family jewelry business in 1967 and is now a resident of

Hillel Lodge. Dina was a keen tennis player, winning a 1949 championship at the Tel Aviv Tennis Club. Theatre was Dina's creative outlet and she participated in Ottawa Jewish Theatre Guild productions in the 1940s.

Vivian was also inspired by her mother's creative energy and took up sewing, knitting and various handicrafts.

Alice was a colourful person according to many who remember her. She contributed time and energy to a number of Jewish causes in the 1950s and 1960s. In addition to her work with the State of Israel Bonds drive, she was a member of the Lillian Freiman chapter of Hadassah-WIZO, the Pioneer Women's Organization (now Na'amat) and the Labour Zionist Council of Ottawa. When Alice eventually travelled to Israel with Hadassah-WIZO, she saw through her own eyes the country she had supported and envisioned for so many years. Alice was 76 when she passed away December 28, 1972.

I invite you to view the Ottawa Jewish Archives display in the corridor the of the Soloway Jewish Community Centre showing Alice's 'Bar Mitzvah' hat along with several photographs of this remarkable woman. The display can be seen through the end of the year.



Alice Edelson at approximately age 16, circa 1912.

(Photo courtesy Ottawa Jewish Archives)



Hat made by Alice Edelson for the 'Bar Mitzvah Year' of the State of Israel in 1961. It was restored and donated to the Ottawa Jewish Archives by Sharon Edelson. (OJB Photo: Michael Regensstreif)

Do you have items of historical interest?

The Ottawa Jewish Archives is always looking for new material to add to its collection.

Contact archivist Laurie Dougherty at 613-798-4696, ext. 260.

Leon Gluzman: one of Janusz Korczak's children

By Cynthia Nyman Engel

"At a gathering of Janusz Korczak's children, a man came up to me and said, 'You were number 34.' In the orphanage we had a numbering system – there were so many children that we didn't even always know all the names. He was right. I was number 34."

– Leon Gluzman

Janusz Korczak's legacy is found not in how he died with 'his' children, but rather in how he lived with them. A tireless champion of children's rights, Korczak established the first national children's newspaper and the first progressive orphanages designed solely for the welfare of the child. His children's books have been on the bedside tables of generations of European children, his educational writings the subject of conferences and organizations.

Leon Gluzman of Ottawa was one of Korczak's children.

'Janusz Korczak' was the pseudonym Henryk Goldszmit adopted early in his life. He was born in Warsaw in 1878 or 1879. His father, perhaps already showing signs of the mental instability that



Leon Gluzman, then aged 12 or 13, is on the extreme left in the front row in this 1927 photo of Janusz Korczak and the children then resident in his orphanage.

would later erupt into illness and institutionalization, was late in registering his birth.

Henryk was a solitary youth. Warsaw did not have parks and gathering areas for children to play

in, so he spent most of his time by himself. Although Jewish by birth, his father's strong belief in the irrelevance of religion and the necessity of assimilation created in Henryk a secular Pole, more aware

of his nationality than his religion.

Henryk had a troubled childhood. He was 11 when his father was institutionalized, the first of a series of hospitalizations that would destroy the financial re-

sources of the family. Although his imagination had always been his primary source of entertainment, Henryk retreated even further, turning writing and reading into his only salvation. He began a journal, which he would later rework into a novel. To help support his family, he began tutoring children of wealthier family friends, discovering in the process that he liked working with children and that they responded well to him.

His first foray into teaching inspired his first educational article, *The Gardian Knot*, published when he was 18. At 20, he adopted the pseudonym 'Korczak' and, that same year, was awarded first prize in the prestigious Paderewsky literary competition. Legend has it that he entered a writing contest for which he needed a pen name. At the last minute, his eyes fell upon the title of a book called *The Story of Janusz Korczak and the Swardbearer's Daughter*. The printer, it is said, made a mistake and typed 'Janusz' rather than 'Janasz' and thus Janusz Korczak was born.

Korczak attended medical school. In 1903, he received his medical diploma and began work at the Warsaw Children's Hospital. In 1904, he joined the Czarist army to serve as a medical officer during the Russian-Japanese War. Throughout his schooling, medical and military training, Korczak's affection for children deepened. He saw them as the most disadvantaged sector of society because they had no one to truly represent them. He was known among children as the man who would listen and among parents as the doctor who could make their children well.

Between 1901 and 1909, Korczak ran two summer camps for Warsaw's poor children.

In 1912, he became director of a Jewish orphanage at 92 Krochmalna Street that he had personally designed and planned. He chose Stefania Wilecynska as his assistant. His goal was to combine pedagogy with medicine.

Korczak envisioned his orphanage as a children's republic with the philosophy that children have the right to be treated with respect and are entitled to be taken seriously. His orphanage was to be a just community whose citizens would run their own parliament and court. By working together they would develop a sense of fair play and respect for others.

Ideally, Korczak would have
(Continued on page 17)

Moscovitch's Korczak play coming to GCTC

By Cynthia Nyman Engel

At the end of her second year at the National Theatre School, Hannah Moscovitch's instructors suggested to the aspiring actor that she switch to the playwriting program.

"At the time, I was very insulted," she remembers, with a smile.

But, now, even she admits her teachers were right. Works by the Ottawa born and raised playwright, who has been dubbed "an indie sensation" by *Toronto Life Magazine*, "the wunderkind of Canadian theatre" by CBC Radio, and "irritatingly talented" by *Eye Weekly*, are making their mark in the theatre.

Moscovitch's new play, *The Children's Republic*, opens at the Great Canadian Theatre Company (GCTC) on November 3 and runs until November 22. The production is a joint presentation of GCTC and the Ottawa School of Speech & Drama (OSSD).

The two-act play tells the story of Janusz Korczak, the renowned Polish Jewish children's author, pediatrician and pedagogue, who fought for greater respect for children and their abilities, and who died at Treblinka along with his young Jewish charges.

The idea for the play grew out of the friendship that blossomed between Amanda Lewis, artistic director of OSSD and the school's landlord, Leon Gluzman, who had been one of Korczak's children.

"Leon was incredibly supportive of OSSD," says Lewis. "We wanted to honour him, but, of course, he wanted none of it. But, over time, we



Playwright Hannah Moscovitch

got to know about his connection with Korczak and explained that we could honour Korczak and in that way honour him, as well.

"We started exploring the Korczak story with a group of children," she says. "It has been a great honour to know Leon and to introduce the kids to him. Meeting him has changed their lives too."

When Lewis contacted former OSSD student Hannah Moscovitch, now living in Toronto, the young playwright was very interested in the possibility of children and adults acting together.

"I wanted to write a play that would be true to

Korczak's vision of how he wanted children to be treated and respected. While Korczak is the important figure, in the play it is the children who are the main characters," the 31-year-old playwright explains. "I didn't want to set the whole play in the ghetto as other plays about him were. Rather, the play follows the children for four or five years and the role Korczak plays in their lives."

"Of course, the famous story is of Korczak accompanying the children to Treblinka," she adds. "It is the moment in his life when all his ideals were tested and he stuck by his ideals and accompanied them to Treblinka. I think therein is the definition of integrity."

Janet Irwin is directing the play.

"Leon spoke to the children and answered their questions," she says. "The kids were delighted. It really brought the period to life for them."

"The play started as an OSSD March Break project with the hope that we might get a play out of it at some time," Irwin says. "Hannah is a hot young playwright and we're thrilled with her play and with the players."

Paul Rainville is playing the role of Janusz Korczak.

The Children's Republic by Hannah Moscovitch, directed by Janet Irwin and co-produced by the Great Canadian Theatre Company and the Ottawa School of Speech and Drama, will be presented at the Irving Greenberg Theatre Centre from November 3 to 22. Call 613-236-5196 or visit gctc.ca for information and tickets.

Great children's advocate met his fate at Treblinka

(Continued from page 16)

liked to establish an orphanage for both Jewish and Catholic children, but his offer of philanthropy came from a Jewish aid society, thus the orphans home was for Jewish children only. Initially, there were 106 beds, 50 allocated for boys, 56 for girls. Children were admitted at age seven and stayed until completion of elementary school or seventh grade when they went on to government schools for Jewish children.

Leon Gluzman was born in Warsaw in 1914 and entered Korczak's orphanage in 1923.

"I was supposed to go to Canada with my father," he explained. "His uncle was there and the plan was that Father and I would go and then send for my mother and my sister."

But, the elder Gluzman died a week before the pair was to leave and there was no way the youth could make the journey alone. His destitute mother applied to have her son placed in Korczak's home. Luckily, the application was accepted.

"You had to be an orphan or destitute to get in," said Gluzman. "I was one of hundreds of children who applied. My sister didn't go because she was too young. I was scared, but I knew it was the only choice."

Gluzman's mother and sister perished in the Holocaust.

"Life in the orphanage was very structured, but it wasn't like you see in the movies or read in books," Gluzman said. "We were very well looked after; it was a very normal life. We would get up around six or 6:30 and then we would go to school, come home, do our homework and then just play. Sometimes Korczak would tell us stories or play with us."

Gluzman remembers Korczak

as a tall redhead who wore spectacles and always had a cigarette in his mouth. And he remembers spending many hours in Korczak's room where, "I would tell him all my concerns, about my mother or my sister or even just something that had happened to me that day. He was a great listener and let me express all my feelings without interrupting. He had this stash of chocolates that he would give me when I was leaving, knowing that they were my favourite treat."

Gluzman left the orphanage in 1929 when Charles Levine, an Ottawa relative, sponsored his immigration to Canada. He kept contact with Korczak and Stefania until the outbreak of the Second World War, but heard nothing from them after 1939.

That year, with anti-Semitism on the rise and Germany's attack on Poland, the orphanage's funding sources began to dry up as the society's members and private sources left Warsaw. Those remaining urged Korczak to return 'his' children to their relatives. He refused – taking the first step of what would be his last march with the children.

In October 1940, the Warsaw Ghetto was created. The orphanage was outside the boundaries, which meant the children had to be moved. Korczak managed an exchange of property with a technical high school located inside the ghetto. As hunger and disease in the ghetto felled their parents, children flooded into the orphanage.

In November 1941, Gluzman received a postcard.

Dear Leon,

Please do as much as you can to send care packages addressed to Dom Sierot, Warsaw 22 Chlodona, for the children.

Some are weak

and just recovering from illness.



Leon Gluzman, in August 1993, visiting the site of Korczak's orphanage in Warsaw, Poland, in which he lived from 1923 to 1929.

Tell all those who still remember fondly their childhood.

Best regards,

Goldszmit-Korczak and Stefa.

The Nazis allowed food packages but only until December.

Conditions in the ghetto were deteriorating rapidly. Korczak was stricken by the sight of children for whom there was no space in his orphanage dying on the street.

By May 1942, there were 200 children crowded into the orphan-

age and Korczak's health was deteriorating. A malfunctioning heart muscle, swellings in his legs and a chronic eye infection had weakened him. It was becoming increasingly difficult for him to get out of bed every day.

On the morning of July 22, 1942, Korczak's 64th birthday, the order came: "Today begins the evacuation of the Jews from Warsaw."

And the transports began.

On August 6, 1942 Korczak heard the dreaded Nazi whistle and the call 'Alle Juden raus!'

Holding the hands of two children, Korczak led the remainder, four abreast, to the train station and the fate that awaited them at Treblinka.

The painting in Leon Gluzman's office shows a young boy standing next to an older gentleman. The backdrop is a large grey building. The boy is Leon Gluzman, age 13. The gentleman is Janusz Korczak. The building is Dom Sierot, Korczak's orphanage, 92 Krochmalna Street, Warsaw – Gluzman's home from 1923 to 1929.

At 95, Leon Gluzman still maintains an office at Ginsberg Gluzman Fage & Levitz, the successful accounting firm he started with Joseph Ginsberg in 1946. Janusz Korczak, who died with 'his' children in Treblinka, would approve of the man Leon Gluzman became.

Champion of the Child: Janusz Korczak, an exhibit in words and pictures, will be on display at the Irving Greenberg Theatre Centre, 1233 Wellington Street, from October 30 to November 22. Admission to the exhibit, presented in collaboration with the Shoah (Holocaust) Committee of Ottawa, is free.

The Children's Republic by Hannah Moscovitch, a play about Korczak and his orphanage co-produced by the Great Canadian Theatre Company and the Ottawa School of Speech and Drama, will be presented at the Irving Greenberg Theatre Centre from November 3 to November 22.

Call 613-236-5196 or visit gctc.ca for information and tickets.

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Kosher wine review:

Borderline quality Cabernet Sauvignon from Upper Galilee's Dalton Winery disappoints

By Levi Reiss

**Dalton Safsufa
Cabernet Sauvignon 2007
13.5 per cent alcohol
\$21.05**

I don't think I have to tell you that Israeli wines are not always kosher. In fact, the LCBO sells at least one non-kosher Israeli wine.

A quick scan of the SAQ website revealed the same situation. Today's wine is kosher for Passover and mevushal.

The Dalton Winery was founded in 1993 in the Upper Galilee, one of the best areas for wine in Israel.

The days are hot, the nights are cool and the soil is lousy. These are all important factors in producing fine wine.

All Dalton wines, and there are a lot of them, are kosher. Unfortunately, too few of them are available in Ottawa. The King Edward branch of the LCBO currently stocks three additional

Dalton wines, one moderately priced white blend and two reds that cost more than twice today's wine. And for some wine trivia – Dalton's winemaker, Na'ama Mualem, is currently the only female professional winemaker in Israel.

The first sips of the Dalton Safsufa Cabernet Sauvignon were mouth filling. The wine was long and rich. The initial food pairing involved a cholent whose main ingredients were smoked turkey leg and sliced potatoes.

The Cabernet continued to be mouth filling and dark fruits predominated. There was fine acidity and the wine was fairly long. I finished the meal with coleslaw that muted the wine.

The second meal centred on grilled chicken breast marinated in a Thai barbecue sauce. The wine was quite long, but the sauce and the wine seemed to clash. The Cabernet picked up fruit when faced with a Montreal-style potato salad. On the other hand, a moderately spicy tomato, lime and garlic salsa was too strong for this wine.

The final meal centred on another cholent of beef ribs accompanied by sliced potatoes and perked up by more

of the salsa serving as a vegetable. The Cabernet was somewhat disappointing: there wasn't a lot of taste. Once again, it was muted by the salsa. I added some S'chüg, a very spicy green jalapeño pepper sauce, to the meat, which seemed to strengthen the wine, but it was still disappointing.

I finished with the cheese pairings. A yellow cheddar brought out dark cherries and I could taste the wine's oak. Yet the wine and the cheese really didn't mesh. A some-

what forceful Swiss Emmentaler cheese cut into the wine, making it shorter without taking away the taste of dark fruits. Life and wine are complicated; when I finished the glass (no question of dumping this one down the drain), it bounced back.

This wine is of borderline quality and was somewhat disappointing for its price, even given the economic realities of Israeli kosher wine production and distribution.

Another review of this

wine with additional kosher food pairings is available at my website, theworldwidewine.com. Click on the *Tasting Kosher Wine* link about half-way down on the left side of the page.

Note: All wines tasted and reviewed are purchased at the full retail price and are available at the LCBO, at least for a short time period. All meals are kosher.

The individual pairings take place on different days, and the cheese pairings are done separately.

United Church helped fund Jewish fringe group's conference

(JTA) – Canada's largest Protestant church helped finance a Jewish group that supports a boycott of Israel and is considered fringe by mainstream Jewry.

The United Church of Canada's national office confirmed to the *National Post* newspaper that it had donated \$900 to a March 2008 conference that led to the founding of the organization Independent Jewish Voices.

The donation helped defray 10 per cent of the event's costs, including travel expenses for three speakers, but should not be considered

seed money for the new alternative Jewish group, a United Church official told the *Post*.

The grant intended "to facilitate voices being presented from the [Middle East]," church spokesman Bruce Gregersen told the newspaper. "The description of the event is consistent with our overall policy that the end of the occupation must come in order to bring peace and justice."

Gregersen added that it is "not typical [of the United Church] to fund events hosted by another faith."

The two-day conference was staged by the Alliance of Concerned Jewish Canadians to voice its opposition to Israel's policies and the stance taken by the Canadian Jewish Congress and B'nai Brith Canada. Independent Jewish Voices in Canada grew out of the Alliance.

In June, Independent Jewish Voices became the first national Jewish organization in Canada to join the international Boycott, Divestment and Sanctions campaign against Israel.

The Canadian Jewish Congress said it was "shocking, outrageous, shameful and scandalous" that a Christian church had financially backed the event that founded Independent Jewish Voices.

"That a mainstream Christian faith group would provide funding to create an anti-Zionist, and anti-Jewish group is absolutely astounding," CEO Bernie Farber told the *Post*.

The CJC and the United Church battled recently over resolutions calling for a boycott of Israel that had been proposed at the church's annual conference. The measures were defeated at the national level, but the United Church "encouraged" individual members and congregations to "study ways to end the occupation of the disputed Palestinian territories."

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Sukkot: an opportunity to embrace open-mindedness

Our sukkah is up, all 225 pounds of lumber and screws and branches and foliage. I've made an annual pilgrimage to the overflowing art drawer in the kitchen to affix a seasonal gallery of our kids' creations to the walls.

While I'm aware that Sukkot marks the culmination of the exodus from Egypt before the Jewish people's entrance into ancient Israel, I've been trying to find a holiday to serve as a marker for my current preoccupation: the value of open-mindedness.

I think Sukkot is it.

With its four movable walls and its thatched roof open to the sky, the sukkah expresses a quality that is increasingly elusive in society yet desperately necessary. Within our mooring, we need the possibility of personal expansion, discovery, and interconnectedness. We need to allow for the entry of new ideas into our fields of certainty.

Everywhere, people are talking, but few are listening. Politics is abundant, but how many people begin their activism with questions rather than answers?

I admit to having been guilty at various points in my life of clinging to partisan loyalties and philosophical labels over free thought. There is a certain political *wing* with which I generally identify. Yet, I'm also aware that self-affixed political labels can all too often lead to the pricing of ideology over ideas. Sadly, using encampments to guide opinions means that ideas are accepted or discarded based more on how they jibe with one's identity or projected image rather than on the basis of their inherent logical or ethical merits or flaws.

I like that it being a temporary structure, the sukkah reminds us that we can shift and grow without threatening our

essence. After the eight-day holiday, the wood and hardware will go back into our garage, ready for service again next year. And, to me, the airy roof suggests that we don't necessarily have all the answers. The world might feel like it begins with our tiny selves, but it certainly doesn't end there.

I also like that Sukkot encourages us to invite friends and family into our yard or deck or balcony to dine with us. Many have lamented the demise of the front-porch culture where neighbours would stop by to chat about events of the day. The sukkah helps reignite such social interaction. And in doing so, we're reminded that others may have perspectives that can help shape and refine our own.

These kinds of spontaneous interactions can lead to the discovery of new ideas – though certainly it can often simply serve to bolster our own pre-existing views and beliefs. Ultimately, it depends on who we invite into our literal and metaphorical sukkah and whether or not we fill our lives exclusively with people who already agree with us on everything.

Believers in God can see the open roof as allowing us to better connect with the divine. And spiritual atheists can experience the starry view – visible as we peek through the foliage – as reminding us that we are part of a cosmic eternity. Either way, as individuals we can imagine that we are part of a whole that surpasses any pre-existing social, ethnic and religious boundaries that we set for ourselves – a daunting intellectual task when such boundaries are all around us.

Open-minded people don't necessarily advertise their open-mindedness on their sleeves. But, in my experience, talking to an open-minded person is simply more fulfilling –



Values, Ethics, Community

Mira Sucharov

emotionally, intellectually and spiritually than talking to someone who holds their beliefs about the world to be sacrosanct. A conversation in which open-mindedness rules is one in which ideas get played with and new discoveries are made. Open-minded conversation is like a laboratory of philosophy where no formal training is needed for admittance.

The interesting thing about open-mindedness is that it transcends ideology. While liberalism should naturally boast an affinity with that disposition, I've met liberals who are off-puttingly small-minded and conservatives who are naturally broad-minded; and, of course, vice versa.

The key is how ideas are heard, digested and reformulated. Open-minded people don't let the end of a conversation be the end of their reflection on that topic. They relish chewing the cud of perspectives, as it were.

Of course – and as philosophers remind us – being open-minded doesn't mean embracing all perspectives as equally valid. But it does mean assessing ideas according to the strictures of reason, including obtainable evidence, and, I would add, some sort of universalist ethics so that the 'golden rule' is maintained.

With the aesthetic pleasures of a week of festive meals, and the rustling lulav and the fragrant etrog, Sukkot affords us the time to feel the elements and listen to each other while we soften the boundaries between ourselves and others – and between our certainty and our wonder

Shifting from GNP to gross national happiness

Overworked, underappreciated? No time for family? No time to stop and smell the flowers? Worried about the intellectual capacity of politicians of all stripes and questioning the effectiveness of public policy? Exasperated by the UN's lack of response to the genocide in Darfur? Hopeful that the Middle East peace initiative will take this time?

With so much to be unhappy about, the New Year provides time to reflect, especially during Sukkot, on what we are thankful for, what we are happy about. It is a good time to ponder what we mean by happiness – what would make the world a better place? Whether in our own homes or in relations with other countries, what is it that would bring more happiness into our world and how do we know if we are happy?

For the answer, we can check the Happy Planet Index (HPI) from the New Economics Foundation (NEF). It currently ranks Canada 89th of 143 countries, well ahead of the United States, whose Declaration of Independence enshrines "Life, Liberty and the pursuit of Happiness" as inalienable rights, at 114.

That was 1776. With the passing of 233 years, you'd think there would have been more progress on the happiness front. But it depends how you define 'happiness.' NEF focuses on life expectancy, life satisfaction and ecological footprint, leading it to come up with numbers that place much of the developed world in the bottom half of the list.

Some governments have attempted to quantify happiness. In 1972, the king of Bhutan (currently at 17 on the HPI) made the happiness of his people a national priority, proclaiming that his nation's priority is not its gross national product (GNP) but rather its GNH (Gross National Happiness). Concerned with the adverse impact of economic development, he wanted to ensure that prosperity would be shared across Bhutan while preserving its precious cultural heritage and traditions.

After 30 years, this policy has made an impact. Driven by Buddhist precepts that promote both collective interests and individual selflessness, combined with a sense of cultural preser-



World Affairs

Oliver Javanpour

vation, the Bhutanese have created a paradigm of collective and individual happiness. Bhutan's version of happiness is built around four pillars: economic self-reliance, a pristine environment, the preservation of its culture, and good governance (i.e., democracy).

So is Bhutan perfectly happy? No, but number 17 is not bad.

But the 100,000 ethnic-Nepali refugees from Bhutan living in refugee camps in Nepal may not be so happy with their representation in Bhutan's good governance model. That and technological change and economic development pose significant problems for Bhutan's pursuit of happiness, as its rising suicide rate attests.

Many countries ranked higher on the index than Canada have significant challenges to happiness. Even without peace in the Middle East, Israel is ranked at 67 and the Palestinian Authority at 56. That is the NEF perspective – but what other perspectives on happiness could we measure?

France's President Nicolas Sarkozy may be about to take happiness indices mainstream. On September 14, he spoke of the need to focus on what a country consumes and on its well-being as opposed to just looking at what it produces. He called for change to the way France and other countries view economic statistics. Sarkozy was speaking about a report in which economists Joseph Stiglitz and Amartya Sen advocate a shift in emphasis "from measuring economic production to measuring

people's well-being." They suggest including factors such as material living standards, health, education, personal activities, political voice and governance, social connections and relationships, and environment and security (economic and physical). Such an index might produce a very different ranking than the HPI.

I remember both my grandfathers telling me that happiness is in self-discovery, in striving for the common good and in security. Each reinforces the others.

Self-discovery: Understanding what we are all about – weaknesses, strengths, fears and personal capacities – enriches our personal lives, but also helps our communities develop in response to our needs and strengths, not despite them. Self-discovery is a life-long journey, a constant element easily pushed aside in today's busy lifestyle.

Common good: Knowing that others are looking out for you and that you are looking out for others' welfare and interest without receiving any personal benefit.

Security: Security – physical, emotional, financial – is ultimately a state of being worrisome in which an individual feels safe from most communal and societal vulnerabilities.

Perhaps the common thread weaving through these elements is spirituality. Maybe that's what we're missing. We are trapped in GNP mode and need to think about the world from the GNH perspective.

John Ralston Saul, speaking at the 3rd International Conference on Gross National Happiness in 2007, said it is "very important to keep reminding people that in the phrase 'life, liberty, and the pursuit of happiness,' happiness refers to the public good."

In this New Year, let us draw from our strengths and capacities, including our collective spiritualism, to chart happiness as a public good policy. Let the common good drive our actions, whether as individuals in our daily lives, or as nations building relations with other nations.

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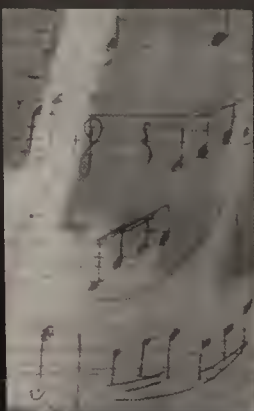
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Marvellous novel about a Chasid's attraction to secular culture

*A Seat at the Table:
A Novel of Forbidden Choices*
By Joshua Halberstam
Sourcebooks Landmark 2009
Paperback
304 pages

(*The Reporter*, Binghamton, NY) – Coming-of-age novels have become so common that writers of almost every ethnic group and nationality have used the genre to tell their tale. While it's tempting to dismiss yet another work detailing a young man's journey into adulthood, readers would do well to pick up a copy of Joshua Halberstam's wonderful *A Seat at the Table: A Novel of Forbidden Choices*. What makes Halberstam's novel stand out is its narrator, Elisha, a Chasidic Jew, who, in New York City during the 1970s, is looking to balance his love of family and Judaism with his attraction to secular culture.

Elisha's life is complicated by the fact that he is the son and grandson of the rabbis who lead his unnamed branch of Chasidism. The family not only expects him to become a rabbi, but to one day take the reins at their synagogue. To make matters even worse, the majority of his relatives are Holocaust survivors who have managed to keep their faith even through the most difficult times. But, as much as Elisha loves his family and enjoys learning Talmud with his father, the secular world – particularly its hooks, movies and music – fascinates him. He is also intrigued by his Uncle Shaya, who, although he manages to keep a foot in the secular and religious worlds, has no answers to Elisha's questions about how to reconcile his conflicting desires.

Although Elisha had promised his father that taking courses at a secular college wouldn't affect his religious life, Elisha finds that "the submerged doubts of his high school years were now unrelenting. These past months he peppered his father with questions about religious belief and the

authority of Jewish traditions and, as always, his father gave him a wide berth for his interrogations, a freedom of inquiry his teachers [at the yeshiva] would not have allowed. But even his father had his limits, and Elisha was careful to couch his challenges within those borders."

Unfortunately, Elisha finds himself stepping over that border when he becomes friends with a non-Jewish woman, Katrina, who is as fascinated by his religious life as he is by the secular world.

What makes *A Seat at the Table* work is that both sides of the issue are presented with great care and understanding. When estranged from his family, Elisha deeply misses his study time with his father and the camaraderie he experienced with the older men at shul. He doesn't consider the hours he spent studying Talmud a waste; it's just that he no longer wants to dedicate his entire life to that study. Halberstam also makes real the despair Elisha's father feels over the separation from his son. Even when other family members disparage Elisha's life choices, his father makes it clear that his son will always have a seat at his table.

What the two men do have in common is a love of tales, especially Chasidic tales, which Elisha's father uses to impart emotional truths he can't otherwise share. When young, Elisha loved these stories: "His fondest memories were of climbing into his father's bed on fitful nights to hear magical tales of Chasidic rebbe's, relishing a special thrill when they were about his own wondrous ancestors. He'd journey on a

Book Review

Rabbi
Rachel Esserman

carpet of his father's words to the enchanted place of his forefathers where a flicker of human decency and wisdom would upend the danger at the door or soothe the storm in a man's heart."

Yet, it's stories that first attracted Elisha to the secular world: those forbidden books that illuminated an unfamiliar universe. When babysitting his cousins, he stumbles on *Tropic of Cancer*, a novel his Uncle Shaya has hidden behind the journals on his book shelf. The book fascinates him: "It was all so unfathomable, all so wonderfully impermissible. Elisha stretched out on the carpet, his imagination fired beyond imagination. Who knew one could also read with one's skin."

When his uncle discovers him with the book, he is not distressed; instead, Shaya encourages him to read everything and anything, telling him, "How else can a person live more than one life?" Yet, Elisha also discovers that the tales of his father, when revised with his own voice, can also impart important truths.

Readers will find themselves rooting for Elisha, even if they are unsure which direction he should follow. That is the beauty of *A Seat at the Table*. This marvellous, moving tale shines a great light on the difficult pathways of the human heart.

Visiting Europe and meeting the stereotypes

We all know that stereotypes are not really true. Still, every once in a while, we meet someone who does seem to conform to the stereotypes of our imaginations.

In France, for example, I met many kind and attentive servers and yet the waiter I really remember was the one who fit the stereotype of the rigid French waiter. He was working in a restaurant where the menu offered a choice between an entrée and a main course, or a main course and a dessert, both for 17 euros. When the waiter came, I said I was not that hungry so could I please have an entrée and a dessert instead.

"Monsieur, monsieur, I don't know what to say," he answered.

"Is the entrée too small?"

"Oh no, it's just unheard of."

"As I will pay you the same amount, what difference does it make?"

"Monsieur, I don't know what to say. It's not done. I have never done this before. I am speechless."

I sat there with my mouth open in astonishment. As my face must have been wreathed with threatening thunder clouds at that moment, he looked back at me with eyes wide open as well. Suddenly, a light seemed to come on and he offered, "Well, perhaps I could ask the chef to make the entrée a little bigger."

"Is that possible?"

"Oh monsieur, this is beyond my experience. I do not know. It defies all norms. But I will check with the chef."

And so I got my entrée and dessert, which was quite delicious.

A story circulating among French Canadians is that a waiter in Paris told a Radio Canada reporter that he had to have his coffee and dessert in the correct order, regardless of how it was done in the colonies!



Humour me,
please

Rubin Friedman

On an Air France flight to Italy, I was asked if I wanted something sweet or salty. My thought was, that depends: sweet or salty what? I realized that, in order to answer the question, I would have to know what it was they usually served. In English, I am sure the choice would be expressed as, "Do you want crackers or cookies?"

In Italy, the rigidity showed up when I wanted to buy train tickets. The Trenitalia web site would not give me the schedule of trains unless I first entered the time and number of the train I wanted. But, as I wanted to check the schedule in order to get that very information, it turned out there was no way for me to use the web site!

When I went to the ticket wicket at the station and asked for the schedule of trains to Geneva, I was told, "Signore, for that information you have to ask at the information office. I just sell tickets."

Fortunately, she made an exception for a poor benighted foreigner. But, at least now I understand the design of the web site! This way, two people can have jobs instead of one.

So, next time you meet someone stereotypical, have a good laugh at the stereotype, and at yourself. After all, it makes one wonder what we take for granted when we give others choices. Will that be "smoking or non-smoking?"

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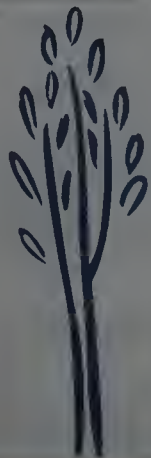
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Continued on page 24

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Continued on page 25



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Nuts about walnuts

I can envision my sister Bo and my sister-in-law Marion scratching their heads as they read the headline for this column and wonder if I've been abducted by aliens and replaced by a creature from another planet.

No kids, it's actually me, Cindy, proclaiming my love for walnuts. Well, it's not exactly love, but I will admit that walnuts have a place in cooking.

Biting into a walnut used to send shivers up and down my spine, but, lately, I have come to appreciate their unique taste and texture.

If there ever was a time to enjoy walnuts, October is this

nut's prime month. It is right in the middle of harvest season now and they are at their freshest. They should be stored in an airtight container in the fridge; or in the freezer for longer storage. Try to buy them in bulk, at a store that has high turnover. The walnuts in the little packages at the supermarket are really not all that fresh. Always toast walnuts when using them in cooking or baking. It brings out their nutty flavour.

Walnuts are an excellent source of omega-3 fatty acids, a special type of fat that is essential for our bodies, but which the body cannot produce. They are also an excellent



Made with Love

Cindy Feingold

source of vitamins, fibre and antioxidants. Eating them may help protect you against Alzheimer's disease, arthritis, cancer, depression, diabetes, heart disease, high blood pressure, obesity, osteoporosis, Parkinson's disease and stroke. This is, indeed, a powerful little nut!

Not many people know this, but walnuts were the nuts of royalty in ancient Rome, tossed at marriage rituals like grains of rice (OUCH). Luckily, that custom has come and gone. Here are a few recipes to get you started on the road to walnut love.

Penne with Walnuts, Broccoli Rabe and Pecorino

This recipe comes from the October 2007 issue of *Bon Appétit* magazine. I have ramped up the flavours a bit by adding some crushed red pepper flakes and extra lemon zest. Broccoli rabe – a.k.a. rapini – is an Italian leafy green vegetable with scattered clusters of tiny, broccoli-like florets. You can usually find it at smaller fruit and vegetable stores like Herb and Spice or Farm Boy. If you can't find it, just use broccoli instead.

- 2 large leeks, white and pale green parts only
- 2 large bunches broccoli rabe or 1 large broccoli
- 1/4 cup olive oil
- 4 garlic cloves, peeled and finely minced
- 1/4 - 1/2 teaspoon crushed red pepper flakes
- 3/4 cup vegetable broth
- 1/3 cup whipping cream
- 2 tablespoons finely grated lemon peel
- 1/3 cup grated Pecorino Romano cheese

- 1 pound penne
- 1 1/2 cups walnut halves, toasted
- 2/3 cup grated Pecorino Romano cheese

Cut leeks in half, lengthwise, and then cut across into

1/4-inch slices. Put leeks in a large bowl of cold water and swish them around in the water to remove dirt. Drain, refill bowl and swish again until no more dirt is released. Drain and set aside.

If using broccoli rabe, cut off hard woody stems and discard. Wash and slice the rest of the bunch into 1-inch lengths. If using broccoli, peel stems and slice into 1/2-inch pieces. Coarsely chop florets. Set aside.

Heat oil in a large skillet over medium heat. Add leeks and sauté until golden and soft, about 5 minutes. Add garlic and red pepper flakes and sauté for another 2 minutes. Add broccoli rabe or broccoli and continue cooking until they soften and turn bright green, about 3 more minutes. Add broth, whipping cream, lemon peel and 1/3 cup cheese. Season to taste with salt and pepper. Set aside.

Meanwhile, cook pasta in a large pot of boiling salted water until just tender, but still firm to the bite. Drain, reserving 1 cup of the cooking liquid. Return pasta to pot. Stir in broccoli rabe mixture and walnuts, adding 1/2 cup of pasta cooking liquid to moisten sauce. If more moisture is needed, add more liquid gradually until correct consistency is achieved. Serve, passing remaining cheese separately.

Green Beans with Walnuts and Walnut Oil

You can never have too many good green bean recipes. Here is a simple but unusual one from *chefshop.com*.

I have seen walnut oil at the Ottawa Bagel Shop as well as at Herb and Spice. It is highly perishable, so keep it in the fridge. Just bring it to room temperature before using. If yellow beans are available, use a mix of the 2 colours for a very pretty salad.

- 1 1/2 pounds green beans
- (or a mix of yellow and green)
- 1/3 cup chopped walnuts
- 1 tablespoon apple cider vinegar
- 2 tablespoons walnut oil
- 1/3 cup Italian flat leaf parsley, washed and coarsely chopped
- Salt and pepper, to taste
- 1/4 cup chopped salami (optional)

Preheat oven to 350 degrees F. Toast walnuts on a cookie sheet for about 5-8 minutes, until lightly browned. You will know when they are done as soon as they begin to smell fragrant. Be careful not to burn them.

Cook beans in a large pot of boiling salted water until just tender, about 3-4 minutes. Drain beans and rinse under cold water to stop the cooking process. Drain well.

In a mixing bowl, whisk together the walnut oil and apple cider vinegar, and season with salt and pepper. (If using salami, you can use less salt – as the salami will add salt.) Add beans and parsley and toss to coat. Place beans in serving dish, and top with toasted walnuts and salami (if using).

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Saving pilots, planes, birds and nature

The Man Who Flies With Birds
By Carole Garbuny Vogel and Yossi Leshem
Kar-Ben Publishing 2009
64 pages. Ages 10 and up.

Sometimes we get into such a rut about how we think about specific issues and places that it feels like a splash of cold water when we are faced with a new approach. That's the way I felt reading *The Man Who Flies With Birds*. "Who would have thought?" I marvelled.

Although I'm not a birder in the sense of someone who goes everywhere to watch and count birds, I'm certainly a fan. A few years ago, when the ByTowne Cinema showed a movie about migratory birds, Saul and I watched in amazement. The information was awesome and the sheer beauty of the various migrating flocks literally took our breaths away. So I certainly knew a little something about bird migration.

And I also knew a little something about airport managers being concerned about birds and that, on rare occasions, bird strikes have brought down airplanes.

So why, when I know that Israel is so dependent on its Air Force and on civil aviation, had I never wondered about aviation safety in Israel, migratory birds and the Israeli ecology? I didn't even remember that bird migration is mentioned in the Bible (Jeremiah 8:7). Talk about blind spots!

The Man Who Flies With Birds is co-author Yossi Leshem. Using a motorized glider to soar with the migratory flocks, he has, so far, racked up more than 1,400 hours in the air. Leshem is well aware that blind spots exist both in Israel and in the Diaspora, and one of his chief goals – among a series of many other goals that are described in the book – is "to build public awareness about birds and nature conservation," primarily in Israel, but also among Palestinians, Jordanians and the rest of us. Leshem and his colleagues work at it in dramatic fashion.



Kid Lit

Deanna Silverman

leagues work at it in dramatic fashion.

For example, did you know that Israelis, including day care and school children, voted the hoopoe its national bird? Did you know that there are *bird cams* at nesting sites in Israel and that more than 165,000 viewers watched a pair of storks air condition their nest to raise their young in Israel's sweltering summer heat?

Given Leshem's international credentials as an ornithologist with specific expertise on bird migratory systems in Israel, the Middle East, Europe, Africa and Asia, especially the Great Rift Valley, the science is meticulous and explained in step-by-step fashion. The full progression of Leshem's research work with the Israeli Air Force, with farmers, with other countries, groups of bird watchers and schools is also described.

Fabulous full-colour pictures of migratory birds in the air and on land abound, as do explanatory diagrams, route maps of the migration patterns and oodles of trivia. I found all that extra data got in my way as I began reading the book. So I started over, following the narrative, and then went back to pick up everything else. Since there are no chapter divisions, only subject headings, I found that a more satisfying way to comprehend what I was reading.

After a dramatic opening with Leshem hovering over a



By Carole Garbuny Vogel and Yossi Leshem

raptor nest removing baby birds to be tagged and a sketchy biography, the narrative is organized like a research project. First there's Leshem's encounter with the Israeli Air Force, his research methods, findings and recommendations; and then it's onto other aspects of his work resulting from his efforts to save pilots and planes from bird strikes.

The Man Who Flies With Birds is a dramatic, informative, well-organized, clearly written and highly entertaining nature book. Written in part like an adventure story, it is yet another of Leshem's efforts to promote public awareness and encourage ecological tourism to Israel. I heartily recommend it to anyone even remotely interested in birds, science, nature and Israel. It fascinated me.

Paul Dewar, MP/Député Ottawa Centre Working for you! / Au travail pour vous!



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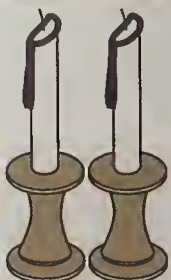
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WHAT'S GOING ON

October 5 to 18, 2009

For more community listings,
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CANDLELIGHTING BEFORE

Oct 9 ☆ 6:12 pm
SHEMINI ATZERET
Oct 10 ☆ after
7:12 pm
Oct 16 ☆ 5:59 pm
Oct 23 ☆ 5:47 pm
Oct 30 ☆ 5:36 pm

WEEKLY EVENTS
MONDAYS and THURSDAYS
Motorin' Munchkins gym drop-in for children aged 1-5 years with parent or caregiver accompaniment, sponsored by SJCC Ganon Pre-School, 9:00 am to 12:00 pm. Info: 613-798-9818, ext. 280.

MONDAYS
Pizza and Parsha with the Chabad Student Network, University Centre, University of Ottawa, 1:00 pm. Info: 613-601-7701.

TUESDAYS
Israeli Folkdancing, learn dances, have fun, no experience or partner necessary, Hillel Academy, 31 Nadolny Sachs Private, 7:00 pm. Info: 613-722-9323.

WEDNESDAYS
Play group and coffee club for children aged 0 to 3 and parents, sponsored by SJCC

Ganon Pre-School, 9:00 to 11:30 am. Info: 613-798-9818, ext. 280.

Chill and Grill with Chabad Student Network. Enjoy a delicious barbecue, chill with friends, 29 Gilmour Street, 6:00 pm. Info: 613-601-7701.

FRIDAYS
Shabbat Shalom with SJCC Ganon Pre-School, for ages 0 to 5 years with parent or caregiver accompaniment, 9:30 am. Info: 613-798-9818, ext. 280.
JET on Campus Student Shabbat Dinner, at the home of Rabbi and Ayala Gross, 6:30 pm. Info: rabbigross@gmail.com.

TUESDAYS, OCTOBER 6, 13 AND 20
Dr. Henri Habib Lecture, sponsored by the Vered Israel Cultural Centre. Dr. Habib speaks on Middle East issues, 7:30 pm. Info: 613-798-9818, ext. 243.

FRIDAY, OCTOBER 9
EREV
SHEMINI ATZERET

SATURDAY, OCTOBER 10
SHEMINI ATZERET

SUNDAY, OCTOBER 11
SIMCHAT TORAH

WEDNESDAY, OCTOBER 14
29th Annual General Meeting of Jewish Family Services of Ottawa with keynote speaker: Michael Kaufman, founder of the White Ribbon Campaign, on Educating Men about Domestic Violence and presentation of the Elaine Rabin Award to Nitya Varma on behalf of the Multifaith Housing Initiative, 7:00 pm. Info: 713-722-2225.

SUNDAY, OCTOBER 18
Book launch *A Common Thread: A History of the Jews*

of Ottawa, by the Ottawa Jewish Historical Society, Ben Franklin Place, 101 Centrepointe Drive, 2:00 pm.

Historical Walking Tour of Ottawa, sponsored by the SJCC. See areas of early Jewish settlement from the 19th and

early 20th centuries, including Major's Hill Park, Nepean Point, Lowertown and Byward Market, guided by Hagit Hadaya, architectural historian and heritage consultant. Register by October 13. Info: 613-798-9818, ext. 254.

COMING SOON

THURSDAY, OCTOBER 22
Young Women's Leadership Council Open House, information session by the Women's Division of the Jewish Federation of Ottawa to launch the Young Women's Leadership Council. 7:00 pm. Info: 613-798-4696, ext. 270.

SUNDAY, OCTOBER 25
Hillel Lodge Auxiliary Tea in honour of Dora Litwak, 10 Nadolny Sachs Private, 2:00 pm. Info: 613-820-4004.

WEDNESDAY, NOVEMBER 4
Meeting of the members of the Jewish Federation of Ottawa, 7:00 pm. Info: 613-798-4696, ext. 236.

Unless otherwise noted, activities take place at The Joseph and Rose Ages Family Building, 21 Nadolny Sachs Private.

This information is taken from the community calendar maintained by the Jewish Ottawa InfoCentre. Organizations which would like their events to be listed, no matter where they are to be held, should send the information to InfoCentre coordinator Benita Siemiatycki via e-mail at bsiemiatycki@jewishottawa.com or fax at 613-798-4695. She can also be reached by telephone at 613-798-4644. Accurate details must be provided and all events must be open to the Jewish public.

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Condolences

Condolences are extended to the families of:

Sara Frenkel, Toronto (mother of Vivien Frenkel)
Dorene Haber, Winnipeg (mother of Candice Wilder)

Peter Kreisman, Montreal
(brother of Dr. Irwin Kreisman)

Julia Kessler, Montreal (mother of Ruth Mendell)

Mildred Merson

Bess Narod, Vancouver (sister of Joe Lief)

Ruth Polowin

Irene Swedlove

May their memory be a blessing always.

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Voice mail is available.

BULLETIN DEADLINES

OCTOBER 14 FOR NOVEMBER 2
OCTOBER 28 FOR NOVEMBER 16
NOVEMBER 18 FOR DECEMBER 7*

2010

JANUARY 6 FOR JANUARY 25
JANUARY 20 FOR FEBRUARY 8
FEBRUARY 3 FOR FEBRUARY 22
FEBRUARY 17 FOR MARCH 8
MARCH 3 FOR MARCH 22

* Community-wide Issue (all dates subject to change)